

THE

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MEMOIR OF THE LATE REV. JOHN FOSTER.

(Continued from page 7.)

IN 1806, Mr. Foster began to suffer from an affection of the throat, which at last compelled him to resign the pastoral office at Sheppard's Barton. This he did in the summer of that year, and was succeeded by the Rev. W. H. (now Dr.) Murch. He did not, however, leave the town for nearly two years longer, but remained in the society of his friends, attending habitually on the ministry of Mr. Murch. He finally removed in 1808, on occasion of his marriage to Miss Snook, a lady of Bourton-on-the-Water, where he fixed his residence for the next seven years, and attended the ministry of his friend, the Rev. T. Coles. How eminently qualified this lady was to become the companion of the essayist, it is needless to say. To a superior understanding she united fervent piety. To her discerning judgment in drawing forth Mr. Foster's mind, we owe the first great productions of his pen. By the ample fortune, moreover, which she brought him, he was placed at once in ease and independence.

During the period of his seclusion from the ministry, his pen was not idle. The Eclectic Review had commenced in 1805, and almost from the beginning, Mr. Foster contributed to its pages. A periodical which commanded the resources of such a triumvirate as Hall, Foster, and Montgomery, took at once the highest ground. Disdaining competition with the Monthly Review, or British Critic, it threw down the gauntlet to the Giant of the North, the Edinburgh Review, which had existed from 1802, and had assumed imperial sway in the world of literature. Without setting itself formally to controvert its criticisms, in cases where they were unjust, or their tone irreligious, it established a rival tribunal, where the criticism was not less philosophic, nor the eloquence less commanding. Articles came forth in the Eclectic that rivalled those of Jeffrey in brilliancy, and those of Brougham in power, cast in a mould of more classic elegance than either could attain. Combined with a high and fearless religious tone,

there was in them a grandeur of view and insight into the secrets of the human mind, which not even Mackintosh could surpass. The effect of the appearance of the Eclectic was almost to annihilate the influence of the Monthly Review, and the British Critic, and greatly to balance and limit the authority of the Edinburgh. Thus the Socinianism of the first, the high-church-principles of the second, and the irreligion of the third, received a powerful check from a journal of literature which could brandish, at times, still mightier weapons than even the great critic of the north was able to wield. This slight reference to the Eclectic seemed necessary in a notice of Foster, whose articles fill so large a space in that review, and contributed so much to its fame. These articles will doubtless soon be collected together, and issued in a separate volume, when it will be seen how rich the mines were which he worked, how deep he sunk his shaft, and how precious and brilliant the ores he produced to the light.

In 1815, Mr. Foster removed from Bourton to Downend a second time, and had so far recovered the use of his voice as to be able to resume his ministry there, and to preach continuously for a period of seven years. At Downend, a large proportion of his hearers must have consisted of plain country people. To these he laboured to adapt his style, and not unsuccessfully; in proof of which, we may mention the fact of his preaching frequently in the villages, and giving addresses to the teachers and children of the sabbath school at his own place. Thus his days passed not away in studious seclusion. He was a laborious minister of Christ, as far as his health and opportunities permitted. It has been imagined in the literary world, that he was merely the recluse essayist, and cared not to be identified with the Christian ministry. Some of those literary men who did homage to his genius—

mere men of the world—would have wished, if possible, to claim him as one of themselves. With some absurd idea of this sort, we suppose, one of the morning papers, whose editor should have known better, announced a notice of him after his decease, headed, John Foster, *Esq.*!! He would have been the first to see through such an attempt. He deemed it no dishonour, but the contrary, to be a baptist minister. He felt no inclination to disclaim fellowship with the denomination of Hall, and Ryland, and Carey, and Marshman. These men he reckoned the glory of their species. He deemed it his chief honour and happiness to rank as their friend. Had his health permitted, he would probably have remained pastor of the church at Downend to the day of his death. As it was, he continued to preach occasionally until entirely disabled by the state of his voice.

In 1818, Mr. Foster preached for our Missionary Society at the annual meeting held in Bristol. This discourse, in a much-enlarged form, he afterwards published. It is every way worthy of his pen, and brings before us one of the most philosophic minds of the day, in the capacity of pleader for missions, the most convincing the church of Christ has ever heard. It was a noble sight to see John Foster extend his intellectual shield over the cause which the Reverend reviewer of the Edinburgh had reviled! With what interest must Ryland have gazed up in his face, from his pew below, while the tears rolled fast down his cheek, as his ear caught one noble sentiment after another! This sermon, expanded into a treatise, is a rich magazine of argument for missions. It embraces almost every topic calculated to incite to the contest against moral evil; and notwithstanding much that has been excellently written since on missions, we revert, we confess, with a feeling of relief to the pages of Foster.

His next publication was the *Essay on Popular Ignorance*. This also was a sermon originally, preached for the British and Foreign School Society at Bristol, in 1820. This essay has become more extensively known than the treatise usually bound up with it; in consequence, chiefly, of the national importance of the subject, and of the attention which it gained from the leading statesmen of the day, to whom it soon became a manual on popular education. Whoever is familiar with this grand performance, is aware that the author assumes, throughout, the obligation of the state to educate the people. The difficulty of the state's attempting this without violating religious equality, was not then so apparent as it has since become. The projected measure of Sir James Graham forced the dissenters to survey the case more fully on the side of its practical bearings than they had done before. That Mr. Foster would have been prepared to denounce indignantly the late measure, we possess singularly apposite evidence, in the appendix to his preface, in which he exposes, with the keenest irony, those provisions of Mr. Brougham's plan which are almost identical with those of the bill recently defeated.

So mighty a demonstration of the existence, extent, and evils of popular ignorance, was never before given to the world. The subject, alas, had but lately begun to excite attention! With the exception of Hall's sermon on the *Advantages of Knowledge to the Lower Classes*, we remember nothing of value on the subject, before Mr. Foster's essay. Mr. Hall's piece, like all he ever published, is exquisitely perfect and complete; comprehensive in outline, and replete with profound observations, eloquently enforced. For a brief statement of the case, such as should rival one of the shorter orations of Demosthenes in its simple structure and rapid argu-

ment, we must refer to Hall's sermon. But some more unfolded exhibition of the case was wanting, one in which the state of the masses should be exposed in detail, and the evils of their condition brought out into aggravated relief, such, that Christians, philanthropists, and statesmen should be left without excuse, if they could ever forget the spectacle; and this, Mr. Foster performed with a power of sustained representation, such as scarcely any other intellectual effort displays. After sketching an awful picture of the condition of the Jewish people, and then of the Gentile world, he descends to the ages of Christianity; displays the dark reign of popish imposture; marks the faint impression of the reformation on the popular mind; holds up to view the hideous contrast of popular ignorance in the classic age of English literature, and down to the present century; finally, when his reader begins to think he has *done*, he finds he is but commencing the most important part of his task, which is, to investigate and represent analytically, the elements of the grand evil as now existing in the millions around us! We have not space nor power to carry on the outline, but will only say, that vast as the extent of the representation is, it is luminous throughout with mind, and renovates attention, to the very close, with its never-failing beauties of thought and expression. The first impression it leaves on the mind, is that of the frightful magnitude of the one fact which so many pages have been delineating; the second, the gigantic power of intellect which could wield so vast a theme,—which could sustain an effort so prolonged and so arduous, without sign of faintness or remission of energy.

Many have complained of obscurity in the style both of this essay, and its companion, the piece on missions; and while any *other* mind might be safely challenged to express the thought in

each sentence in a more simple or concise manner, or to dispense with a single word without injury to the meaning, we cannot doubt, that in another mood of composition, Mr. Foster *himself* could do so, for this would be only giving it the point and condensation of his first essays ; or he could throw the matter into the close, earnest form of the most valuable, and nearly the last, of his productions, which we must now hasten to notice.

The preface to Doddridge came out in the autumn of 1825, and its instant effect was to fill the whole Christian world with gratitude to the writer. Had he written nothing else, this piece would have for ever embalmed his genius in the admiration of the great and good. Nothing can exceed the felicity of the introduction, the judicious selection of the various classes of character addressed, the closeness of reasoning which drives the infidel, the careless, the procrastinator, and the worldly, from his last subterfuge, or the deep solemnity of the appeal at the close. It is a pleading with souls on their eternal concerns, which fulfils its design in a manner more perfect than almost any uninspired composition besides. No consideration seems overlooked, no subterfuge unexposed. The sinner is left without excuse ! From *himself*, on closing the book, must be wrung the hard avowal, if he delay one hour to pray for mercy through Christ, that *he perishes wilfully*—wilfully destroys his own soul ! How would the sainted Doddridge have exulted to anticipate so mighty a reinforcement to his own appeals, and one which would command the attention of the highest order of minds, while the world stands ! It is only for us to add, as the weightiest comment upon what we have said respecting this beautiful preface, that it has been the instrument, alone, of the conversion of several, to our own knowledge, and we have no doubt of the fact in other circles.

Soon after the publication of this piece, he was announced to be engaged on a preface to Pascal's Thoughts, conceived, it was conjectured, in a similar strain. And such a preface, we have reason to know, he did begin, but relinquished it in disgust at the perpetual deference to "church" ("the church" of Rome, of course), occurring in Pascal. He made, we think, more than one attempt to surmount the impatience thus excited. We are not sure if he did not compose two or three introductions, by way of experiment, intended to proceed, of course, on different tracks of thought. At last he gave up the thing in despair, and threw all his sketches, "shavings" as he called them, into the flames.

In the year 1823, Mr. Foster was prevailed upon by his friends to deliver a course of weekly lectures at Broadmead, which were continued for about two years, till near the time of Mr. Hall's settlement at Bristol. They were of course attended by numbers of the intelligent from all congregations, and must have been of singular value to the students then at the academy. Notes of some of these lectures, we rather think together with other pieces, were afterwards printed at the request, we have heard, of the late Rev. Isaac Mann of Maze Pond.

The settlement of Mr. Hall at Bristol, gave Mr. Foster an opportunity of more intercourse with him than he had ever before enjoyed. Thus these two of the greatest men of their age, or of any age, were privileged (for so they mutually deemed it) to be often in each other's society in the closing stage of life, a circumstance which threw upon that stage a warm ray of parting radiance. On the sabbath morning, wet or dry, would be seen the essayist's tall figure, steadily advancing from Stapleton towards Broadmead, doubtless musing thoughtfully on the probable topic of the great orator's

discourse. Those were memorable days at Broadmead, when the intelligent from all parts and all congregations of the city; when visitors from distant parts of the kingdom, and from foreign countries; when clergymen, members of parliament, barristers, authors, would be seen mingled in the breathless throng which hung on the lips of Hall. But the most striking object would be the high-piled forehead, and fixed, expressive look of Foster in the gallery on the preacher's left, where he usually stole in order to be out of view. Those days, too, passed away! The hand of death removed the preacher to the fellowship of the just, and shaded from view the luminary in which so many had rejoiced; and this event led to the last, and not least-beautiful effort of Mr. Foster's pen, we mean his character of Hall as a preacher, in which, although many dissent from some of his criticisms, all must admire the splendour of the delineation, and the nobleness of spirit, with which one great genius speaks of another, who alone was worthy to dispute with him the palm of excellence.

A few words more will dispatch the remainder of this imperfect sketch. Mr. Foster spent his remaining years in quiet and seclusion as before, except an occasional visit to his friends at Bristol. He also took a journey more than once to the metropolis, with an eye for its curiosities and paintings quite as eager as in his earlier days. At the anniversary meetings of the Bristol College, he would invariably be present, taking the deepest interest in the theological examinations, and in all that concerned the prosperity of the institution. We think that the very last time of his coming to Bristol, was to the examination in the summer of last year.

He was then in infirm health, his gait more stooping, his step feebler; yet all hoped that his days would be prolonged, if in weakness, without suffering,

for many months. His decline of strength, however, through the succeeding months, was rapid; and, although in the last week, death was not anticipated as so near, it became evident at the close of it, that he could not survive long.

"On Saturday, October 14th, he complained of confusedness in the head and oppression of breathing. He was obliged therefore to decline his usual practice of hearing some one read to him, and requested to be left quite alone during the afternoon and evening. On retiring to rest, he steadily refused to permit any one to sit up with him, particularly desiring that all would go to bed as usual. An attendant went in, once or twice, to look at him in the course of the night, and towards the dawn of the sabbath morning, when he lay in a peaceful slumber. She went in, an hour after, and found him a corpse; his hands stretched out, and his countenance so tranquil as to make it unquestionable that his spirit was dismissed without a struggle, and probably without any suffering whatever." Thus, and, in many respects, how appropriately, did his departure take place! No strife with death, no lingering on the brink, nothing to break in upon the sequestered solemnity of the scene, under cover of the morning shadows, before the glare of the world had broken in upon his chamber, he silently hurried to join the assembly of the just! Ere his absence from the body had become known to his family under the same roof, his spirit was already among the glittering forms around the throne!

Of his sole and peaceful confidence in the atoning blood of Jesus, through life and in his last moments, his writings, preaching, correspondence, conversation, furnish ample evidence. With what emphasis, with what a powerful significance of his own, does he express his dependence on the cross in his last letter to his friend Joseph Hughes! In a conversa-

tion which one of the friends he most esteemed had with him, not many weeks before his decease, he enlarged in a tone of deep feeling on the grand necessity and value of the blood that cleanseth all sin. Some of his latest expressions were, when too weak to perform some intended arrangement, "but I can pray, and that is a glorious thing." At another time he was overheard saying, "O death, where is thy sting! O grave, where is thy victory! Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

The character of Mr. Foster as a Christian shone forth with a purity rarely surpassed. Gifted with the richest stores of intellect, with wit for every theme, and a genius formed for the sublimest flights of speculation, his steadfastness to the truth as it is in Jesus, was in the implicit spirit of a child. Nor were his views the cold abstractions of a creed. They were vital and commanding realities. He evidently lived as beholding the things unseen and eternal. His humility was profound, his faith and hope those of a penitent at the foot of the cross. His piety manifested itself rather in the form of intense conscientiousness, than in enthusiastic zeal. Zealous he was for the truth, for the spread of the gospel, and the salvation of the world; yet as each child of God has his proper gift, the sanctities of piety were more the characteristics of Mr. Foster's excellence, than the ardour of enterprise. His integrity of character formed a solid rock of confidence on which his friends could always absolutely depend. Joined to the conscientiousness of his own character, there was, notwithstanding occasional severity, a spirit of consideration for the failings of others, and deep humility at the thought of his own short-comings. As a Christian, we have reason to believe, that devotion formed a main element of his being; not, again, the devotion of ardent feeling, but of reverential adoration. In

his later years he came but seldom forth to the sanctuary, partly through ill health, partly also from a wish to employ his hours more abstractedly in his closet; nor can it be doubted that those hours which were lost to the communion of the Lord's people, he redeemed fully in a profounder worship at home.

Such was Mr. Foster. That he had his imperfections, he himself would be the first to acknowledge; but they, in great part, arose out of the constitution of his mind. Gifted with an eye which saw deeper into man than others, it would be strange if, in advertent to discoveries *there*, he did not produce to the light a more painful picture of its evils, occasionally, than was imagined before to exist, and thus his very perspicacity would sometimes tinge his discourse with satire and gloom. Yet none loved his species more, or hoped better of the destiny of the world.

He has been censured for not having written more; and it was hoped to the last, that he must be preparing some mighty work for the behoof of posterity. It was felt impossible that a mind so formed to *think*, could waste existence in reading the thoughts of others. Yet we fear nothing remains for publication. In conversation with the friend before alluded to, he adverted to his having done no more, in a tone of regret which was becoming painful, and his friend changed the topic. No one felt the duty of laying out life for some grand purpose more than Mr. Foster. Few in the way of writing have done nobler things in redemption of such purpose. That he did no more, none regretted more sincerely than himself. But united with his transcendent powers, there was an apprehension of inadequacy to fulfil anything of lasting utility, which, as it formed the grand impediment to his exertions, must be admitted as a sufficient apology for his silence. He is now gone from amongst us, and we are better employed in pro-

fitting of the writings and example of piety he has bequeathed, than in unavailing regrets that he wrote no more. What he has done is not to be counted by the pages. He has lighted up a new world of thought. Every sentence is a text, every word a stimulus to intellect. Already his pages have formed more than one great writer. He has expanded and raised the intellectual hemisphere around us, and lighted it up with new brilliance. What he has written is not *tentative*; a reckless dashing on of sentences and words, in the chance of some form of meaning which shall have the effect of force, without the satisfying impression of certainty and completeness of view. All that Foster has written was *thought out*, and will remain. His writings are not merely a shrine of beautiful sentiment, at which distant genius will kindle its flame, but an oracle of truth which shall convince for ever, and modify human thought in all ages coming.

The great luminary is gone, and the world around us seems darkened as with

the shade of an eclipse. While he remained, we felt consoled in some degree for the removal of his companion in genius and fame. We could think of him as yet in our world, sharing a keen interest in its movements. We could think of him as at Stapleton over his books and amid his costly engravings, or pacing slowly in his garden. His tall form would rise up before us as when we last saw him; the dark grey frock-coat; the noble elevation of the forehead; the thoughtful eye and countenance; the gleaming, searching, glance occasionally cast *over* the spectacles; the deep, gurgling utterance; the rapid throng of language which broke at intervals from his lips; the gentle, emphatic tap on the round snuff-box held in his left hand; the easy cheerfulness of his manner; the benignant affability; the kind question and advice; all arise to memory, and re-form themselves into vision, but with colours which the idea of death, already approaches to blanch and obliterate. But his works remain: we can open the *Essay on Decision of Character*, and still converse with the mind of Foster.

THE CELESTIAL RAILROAD.

PART II.

THE respectable Apollyon was now putting on the steam at a prodigious rate; anxious, perhaps, to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan's road-book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death; into which doleful region, at our present speed, we should plunge much sooner than seemed at all desirable. In truth, I expected nothing better than to find myself in the ditch on one side, or the

quag on the other. But, on communicating my apprehensions to Mr. Smooth-it-away, he assured me that the difficulties of this passage, even in its worst condition, had been vastly exaggerated, and that, in its present state of improvement, I might consider myself as safe as on any railroad in Christendom.

At the end of the Valley, as John Bunyan mentions, is a cavern where, in his days, dwelt two cruel giants, Pope and Pagan, who had strewn the ground about their residence with the bones of slaughtered pilgrims. These vile old

troglodytes are no longer there ; but into their deserted cave another terrible giant has thrust himself, and makes it his business to seize upon honest travellers, and fat them for his table with plentiful meals of smoke, mist, moonshine, raw potatoes, and saw-dust. He is a German by birth, and is called Giant Transcendentalist ; but as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this huge miscreant, that neither he for himself, nor anybody for him, has ever been able to describe them. As we rushed by the cavern's mouth, we caught a hasty glimpse of him, looking somewhat like an ill-proportioned figure, but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology, that we knew not what he meant, not whether to be encouraged or affrighted.

It was late in the day, when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay, and fascinating, beneath the sun. As I purposed to make a considerable stay here, it gratified me to learn that there is no longer the want of harmony between the townspeople and pilgrims, which impelled the former to such lamentable mistaken measures as the persecution of Christian, and the fiery martyrdom of Faithful. On the contrary, as the new railroad brings with it great trade and a constant influx of strangers, the lord of Vanity Fair is its chief patron, and the capitalists of the city are among the largest stockholders. Many passengers stop to take their pleasure or make their profit in the Fair, instead of going onward to the Celestial City. Indeed, such are the charms of the place, that people often affirm it to be the true and only heaven ; stoutly contending that there is no other, that those who seek further are mere dreamers, and that, if

the fabled brightness of the Celestial City lay but a bare mile beyond the gates of Vanity, they would not be fools enough to go thither. Without subscribing to these, perhaps exaggerated encomiums, I can truly say that my abode in the city was mainly agreeable, and my intercourse with the inhabitants productive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures which are the grand object with too many visitants. The Christian reader, if he have had no accounts of the city later than Bunyan's time, will be surprised to hear that almost every street has its church, and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honourable estimation ; for the maxims of wisdom and virtue which fall from their lips, come from as deep a spiritual source, and tend to as lofty a religious aim, as those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Mr. Shallow-deep ; the Rev. Mr. Stumble-at-Truth ; that fine old clerical character, the Rev. Mr. This-to-day, who expects shortly to resign his pulpit to the Rev. Mr. That-to-morrow ; together with the Rev. Mr. Bewilderment ; the Rev. Mr. Clog-the-spirit ; and, last and greatest, the Rev. Dr. Wind-of-doctrine. The labours of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity in all subjects of human or celestial science, that any man may acquire an omnigenous erudition, without the trouble of even learning to read. Thus literature is etherialized by assuming for its medium the human voice ; and knowledge, depositing all its heavier particles—except, doubtless, its gold—

becomes exhaled into a sound, which forthwith steals into the ever open ear of the community. These ingenious methods constitute a sort of machinery by which thought and study are done to every person's hand, without his putting himself to the slightest inconvenience in the matter. There is another species of machine for the wholesale manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes, with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock, and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made plain to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with a vast admiration of Vanity Fair.

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There was an unlimited range of society—the powerful, the wise, the witty, and the famous in every walk of life—princes, presidents, poets, generals, artists, actors, and philanthropists, all making their own market at the Fair, and deeming no price too exorbitant for such commodities as hit their fancy. It was well worth one's while, even if he had no idea of buying or selling, to loiter through the bazaars, and observe the various sorts of traffic that were going forward.

Some of the purchasers, I thought, made very foolish bargains. For instance, a young man, having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags. A very pretty girl bartered a heart as clear as a crystal, and which seemed her most

valuable possession, for another jewel of the same kind, but so worn and defaced as to be utterly worthless. In one shop there were a great many crowns of laurel and myrtle, which soldiers, authors, statesmen, and various other people, pressed eagerly to buy; some purchased these paltry wreaths with their lives, others by a toilsome servitude of years; and many sacrificed whatever was most valuable, yet finally slunk away without the crown. There was a sort of stock or scrip, called Conscience, which seemed to be in great demand, and would purchase almost anything. Indeed, few rich commodities were to be obtained without paying a heavy sum in this particular stock, as a man's business was seldom very lucrative, unless he knew precisely when and how to throw his hoard of Conscience into the market. Yet as this stock was the only thing of permanent value, whoever parted with it was sure to find himself a loser, in the long run. Several of the speculations were of a questionable character. Occasionally a member of the legislature recruited his pocket by the sale of his constituents; and I was assured that public officers have often sold their country at very moderate prices. Thousands sold their happiness for a whim. Gilded chains were in great demand, and purchased with almost any sacrifice. In truth, those who desired, according to the old adage, to sell anything valuable for a song, might find customers all over the Fair; and there were innumerable messes of pottage, piping hot, for such as chose to buy them with their birthrights. Tracts of land and golden mansions, situate in the Celestial City, were often exchanged, at very disadvantageous rates, for a few years' lease of small, dismal, inconvenient tenements in Vanity Fair.

Day after day, as I walked the streets of Vanity, my manners and deportment became more and more like those of the

inhabitants. The place began to seem like home; the idea of pursuing my travels to the Celestial City was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of simple pilgrims at whom we had laughed so heartily, when Apollyon puffed smoke and steam into their faces, at the commencement of our journey. There they stood amid the densest bustle of Vanity—the dealers offering them their purple, and fine linen, and jewels; the men of wit and humour gibing at them; a pair of buxom ladies ogling them eskance, while the benevolent Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly-erected temple: but there were these worthy simpletons, making the scene look wild and boisterous merely by their sturdy repudiation of all part in its business or pleasures.

One of them—his name was Stick-to-the-right—perceived in my face, I suppose, a species of sympathy and almost admiration, which to my own great surprise, I could not help feeling for this pragmatic couple. It prompted him to address me.

“Sir,” inquired he, with a sad, yet mild and kindly voice, “do you call yourself a pilgrim?”

“Yes,” I replied, “my right to that appellation is indubitable. I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new railroad.”

“Alas, friend,” rejoined Mr. Stick-to-the-right, “I do assure you, and beseech you to receive the truth of my words, that that whole concern is a bubble. You may travel on it all your life-time, were you to live thousands of years, and yet never get beyond the limits of Vanity Fair! Yea; though you should deem yourself entering the gates of the Blessed City, it will be nothing but a miserable delusion.”

“The Lord of the Celestial City,” began the other pilgrim, whose name was Mr. Go-the-old-way, “has refused, and will ever refuse, to grant an act of incorporation for this railroad, and unless that be obtained, no passenger can ever hope to enter his dominions. Wherefore, every man who buys a ticket, must lay his account with losing the purchase-money, which is the value of his own soul.”

“Poh, nonsense!” said Mr. Smooth-it-away, taking my arm and leading me off, “these fellows ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we should see them grinning through the iron bars of the prison window.”

This incident made a considerable impression on my mind, and contributed with other circumstances to indispose me to a permanent residence in the city of Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still I grew anxious to be gone. There was one strange thing that troubled me; amid the occupations or amusements of the fair, nothing was more common than for a person—whether at a feast, theatre, or church, or trafficking for wealth and honours, or whatever he might be doing, and however unseasonable the interruption—suddenly to vanish like a soap-bubble, and be never more seen of his fellows; and so accustomed were the latter to such little accidents, that they went on with their business, as quietly as if nothing had happened. But it was otherwise with me.

Finally, after a pretty long residence at the Fair, I resumed my journey towards the Celestial City, still with Mr. Smooth-it-away at my side. At a short distance beyond the suburbs of Vanity, we passed the ancient silver-mine, of which Demas was the first discoverer, and which is now wrought to great

advantage, supplying nearly all the coined currency of the world. A little further onward was the spot where Lot's wife had stood for ages, under the semblance of a pillar of salt. Curious travellers have carried it away piecemeal. Had all regrets been punished as rigorously as this poor dame's were, my yearning for the relinquished delights of Vanity Fair might have produced a similar change in my own corporeal substance, and left me a warning to future pilgrims.

The next remarkable object was a large edifice, constructed of moss-grown stone, but in a modern and airy style of architecture. The engine came to a pause in its vicinity with the usual tremendous shriek.

"This was formerly the castle of the redoubted giant Despair," observed Mr. Smooth-it-away; "but, since his death, Mr. Flimsey-faith has repaired it, and now keeps an excellent house of entertainment here. It is one of our stopping-places."

"It seems but slightly put-together," remarked I, looking at the frail, yet ponderous walls. "I do not envy Mr. Flimsy-faith his habitation. Some day it will thunder down upon the heads of the occupants."

"We shall escape at all events," said Mr. Smooth-it-away, "for Apollyon is putting on the steam again."

The road now plunged into a gorge of the Delectable Mountains, and traversed the field where, in former ages, the blind men wandered and stumbled among the tombs. One of these ancient tomb-stones had been thrust across the track by some malicious person, and gave the train of cars a terrible jolt. Far up the rugged side of a mountain, I perceived a rusty iron door, half overgrown with bushes and creeping plants, but with smoke issuing from its crevices.

My recollections of the journey are now, for a little space, dim and confused,

inasmuch as a singular drowsiness here overcame me, owing to the fact that we were passing over the enchanted ground, the air of which encourages a disposition to sleep. I awoke, however, as soon as we crossed the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches, and congratulating one another on the prospect of arriving so seasonably at the journey's end. The sweet breezes of this happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver mountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by grafts from the Celestial gardens. Once, as we dashed onward like a hurricane, there was a flutter of wings, and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final station-house, by one last and horrible scream, in which there seemed to be distinguishable every kind of wailing and woe, and bitter fierceness of wrath, all mixed up with the wild laughter of a devil or a madman. Throughout our journey, at every stopping-place, Apollyon had exercised his ingenuity in screwing the most abominable sounds out of the whistle of the steam-engine; but, in this closing effort he outdid himself, and created an infernal uproar, which, besides disturbing the peaceful inhabitants of Beulah, must have sent its discord even through the Celestial gates.

While the horrid clamour was still ringing in our ears, we heard an exulting strain, as if a thousand instruments of music, with height, and depth, and sweetness in their tones, at once tender and triumphant, were struck in unison to greet the approach of some illustrious hero, who had fought the good fight and won a glorious victory, and was come to lay aside his battered arms for ever. Looking to ascertain what might be the

occasion of this glad harmony, I perceived, on alighting from the cars, that a multitude of shining ones had assembled on the other side of the river, to welcome two poor pilgrims, who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with taunts, and gibes, and scalding steam, at the commencement of our journey—the same whose unworldly aspect and impressive words had stirred my conscience amid the wild revellers of Vanity Fair.

“How amazingly well those men have got on!” cried I to Mr. Smooth-it-away. “I wish we were secure of as good a reception.”

“Never fear, never fear!” answered my friend. “Come—make haste; the ferry-boat will be off directly; and in three minutes you will be on the other side of the river. No doubt you will find coaches to carry you up to the city gates.”

A steam ferry-boat, the last improvement on this important route, lay at the river side, puffing, snorting, and emitting all those other disagreeable utterances, which betoken the departure to be immediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation; some bawling out for their baggage; some tearing their hair and exclaiming that the boat

would explode or sink: some already pale with the heaving of the stream; some gazing affrighted at the ugly aspect of the steersman; and some still dizzy with the slumberous influences of the Enchanted Ground. Looking back to the shore, I was amazed to discern Mr. Smooth-it-away waving his hand in token of farewell!

“Don’t you go over to the Celestial City?” exclaimed I.

“Oh, no!” answered he with a queer smile, and disagreeable contortion of visage, “Oh, no! I have come thus far only for the sake of your pleasant company. Good bye! We shall meet again.” And then did my excellent friend, Mr. Smooth-it-away, laugh outright; in the midst of which cachinnation, a smoke wreath issued from his mouth and nostrils, while a twinkle of livid flame darted out of either eye, proving indubitably that his heart was all of a red blaze.

I rushed to the side of the boat, intending to fling myself on shore. But the wheels, as they began their revolutions, threw a dash of spray over me, so cold—so deadly cold, with the chill that will never leave those waters until Death be drowned in his own river—that, with a shiver and a heart-quake, I awoke. Thank heaven it was a dream.

LINES FOR THE FLY-LEAF OF A BIBLE.

BY THE REV. WILLIAM BARNES.

Sweeter than honey in the desert found,
Or purling rivulets in parched ground;
Softer than light of summer’s op’ning morn,
Or ev’ning dews distilling on the lawn;
Brighter than stars that gild autumnal skies,
Or orient gems that dazzle strongest eyes;
Richer than earth’s deep mines of precious gold,
Or spoils that ocean’s deeper vaults do hold;
Yes, sweeter, softer, brighter, richer far,
Th’ eternal truths of this “blest volume” are.

FUNERAL HYMNS.

MY DEAR BROTHER,—The enclosed hymns were composed on the occasion of the removal of two highly esteemed members of the church of Christ assembling in Tilehouse Street, Hitchin. Although remote from each other in point of years, our deceased friends were closely united in Christian affection. It is worthy of remark that they entered the church at the same time, occupied the same pew, died within a few hours of each other, and were interred in adjacent graves on the same day. "They were lovely and pleasant in their lives, and in their deaths they were not divided."

It is requisite to state that the second hymn was sung on the burial ground in responsive strains. The male members of the church assembled at the tomb of our departed brother chanting the first verse, the sisterhood gathered around the contiguous grave hymning the second. These alternations were felt to be impressive, nor less so the blending of all the voices in the closing stanza. Should you be of opinion that either the prosaic facts, or the poetic effusions will prove acceptable to the readers of the magazine, they are at your service.

Believe me, dear Brother,

Yours affectionately in the truth,

JOHN BROAD.

Hitchin, Dec. 20, 1843.

All hail! all hail! thou Lord of life!
Fountain of immortality!
The sword is sheathed; ended the strife;
Thy faithful warriors reign with thee!

Hail, Captain of Salvation! hail!
Victor of death and Prince of Peace!
Strong in thy strength thy saints prevail;
At thy command their conflicts cease.

All hail! all hail! thou King of Saints!
Begirt with light and majesty!
Thy grace hath hush'd the pilgrims' plaints,
With thee they rest,—thy glory see!

Hail, Great Immanuel! Jesus, hail!
Thou art the Lord our righteousness!
And when this heart and flesh shall fail,
In nobler strains thy name we'll bless.

Brother! thy precious dust—
To dust we thus return;
While in our Saviour's word we trust,
That thou shalt rise again!

Sister! thine ashes too,
With ashes thus we lay;
In certain hope thy form to view,
At the great rising day.

Brother! thou art not here!
Thy spirit is with God!
For thee we shed no briny tear
Upon this grassy sod.

Sister! to realms of light
Thy ransomed soul hath fled!
In glory screened from mortal sight,
Not numbered with the dead!

Brother! around thy grave,
'Tis sweet to think of thee;
Extolling Jesu's power to save,
With heaven's own ministralsey!

Sister! thy golden lyre,
And thy seraphic tongue,
Blended in the celestial choir,
Immanuel's praise prolong.

Kindred in Christ! farewell!
'Tis but a brief adieu;
And all you meet in glory tell
We soon shall be with you.

REVIEWS.

Journals of the Rev. Messrs. Isenberg and Krapf, Missionaries of the Church Missionary Society, detailing their proceedings in the kingdom of Shoa, and Journies in other parts of Abyssinia, in the years 1839, 1840, 1841, and 1842. To which is prefixed a Geographical Memoir of Abyssinia and South Eastern Africa, by James McQueen, Esq., grounded on the Missionaries' Journals, and the Expedition of the Pacha of Egypt up the Nile. The whole Illustrated by two Maps, engraved by Arrowsmith. London: 8vo. pp. 529. Price 12s.

There is a large proportion of our readers whose attention is sure to be arrested by the word AFRICA. The wrongs of Africa have made so deep an impression on their hearts, and the prompt reception of the gospel by many of the despised children of Africa has so excited their hopes, that they are anxious to receive all attainable information respecting the social, moral, and religious state of the vast region known by that name, with the interior of which the most intelligent Europeans are very imperfectly acquainted. To readers of this class we dedicate the present article.

It is a remarkable coincidence,—such a coincidence however as may be frequently observed when the sovereign Ruler, who has all hearts at his disposal, is about to operate on a large scale for the accomplishment of one of his great purposes,—that at the very time that our brethren Clarke and Prince were carrying on their investigation on the western part of the African continent, two missionaries from another society were traversing the eastern part, in nearly the same degrees of latitude. The journey of one of these worthy men was indeed much more extensive and of longer duration than that of Messrs. Clarke and Prince; as Messrs. Isenberg and Krapf left Zeila, on the bay of Tajoura, in April, 1839, and Mr. Krapf did not return to the coast of the Red Sea till May, 1842.

Proceeding in a south-west direction from Zeila, after visiting some towns of inferior note they arrived at Ankobar,

the capital of Shoa, a kingdom now independent of the empire of Abyssinia, of which it once constituted a part. An embassy from the East India Company to the King of Shoa had previously gone over the same ground. With the climate of Ankobar and the adjacent country, the missionaries were greatly pleased, finding a cool, vernal, or almost autumnal atmosphere, rich vegetation, and excellent water. After a residence there of a few months, Mr. Isenberg had occasion to return to Europe, but Mr. Krapf continued till the beginning of 1842: During this time he made many excursions in different directions; and, at its close, determining to return to Egypt by a north-eastern route, he passed through some regions which no European traveller is known to have visited before; where he found abundance of rivers, hills, and fertile valleys; scenes of strife among petty tribes and their rulers, who set the authority of the sovereign of Abyssinia on the one hand, and of the king of Shoa on the other, equally at defiance. The geographical observations relating to these countries are, in the opinion of Mr. McQueen, undoubtedly a competent judge, exceedingly important; as they rectify conjectures of former travellers and inferences drawn from their hearsay statements, and render material aid towards the formation of more accurate maps than have been previously possessed. The Geographical Memoir of this gentleman occupies ninety-five pages.

It is well known that in Abyssinia, at successive periods, Judaism, Christianity, and Mahommadanism, have been extensively professed. There is reason to believe, though it has been disputed by some writers, that the tradition of the aborigines is correct, that it was a queen of Abyssinia who visited Jerusalem in the days of Solomon, and who is mentioned by our Lord under the appellation of "the queen of the South," and that Candace, also, in the days of the apostles, was another sovereign of the same territory. Be this as it may, nominal Christianity became prevalent there in an early age, and it still con-

tinues to be the established creed of many large and important districts. Among these are Shoa with its king. The Christian kings of Africa are, however, not much better defenders of the faith than the Christian kings of Europe. His majesty of Shoa, Sahela Selassieh by name, received with great pleasure a double-barrelled gun, explained spontaneously his bodily ailments asking for medicine, and desired to examine kitchen utensils and taste a European dinner; but for spiritual instruction he had no appetite. His zeal had led him not only to order his people to observe rigidly the fasts of the church, but also to attempt the conversion of the Gallas, who are pagans, by the instrumentality of war and magical sentences; but in this he was not successful. The religion of the people is a mixture of ceremonies to which Judaism, Christianity, Mahommedanism, and heathenism, have furnished their several contributions. If a father does not bring his child to be baptized by the fortieth day after its birth, he is excommunicated. Baptism was performed repeatedly, in the presence of Mr. Krapf, by placing the child in water up to its loins, in a large jar, and then immersing it entirely three times. The Lord's supper is administered to the infant immediately after its baptism. Fasting is held in high repute as a means of obtaining forgiveness, but the fasts are followed by great excesses. A belief in the efficacy of magical sentences seems to be universal. They have priests; but their services are chiefly ritual, and the subjects on which they were inclined to talk related to ceremonies and fabulous tales respecting scriptural characters or reputed saints. They are subject to an abuna, or bishop, who is himself under the jurisdiction of the patriarch of Alexandria; but there has been no abuna the last eleven years. Their sacred books were not seen by Mr. Krapf, but he was told that they consisted of the books of the Old Testament, the books of the New Testament, the books of the perfect masters, as Chrysostom, Tethanegest, and Abooshaker, and the books of the monks. But none of their learned men, it was said, studied all these books, most of them only knowing singing, and some parts of the Old and New Testaments. Among all these professed Christians, whether priests or people, Mr. Krapf did not find one who appeared to

him to be a truly godly man: in his own language, "they are ensnared with numberless forms and ceremonies—fetters of self-righteousness; lost in darkness, and separated from the life of God."

The king of Shoa was anxious to establish a treaty with the East India Company, that he might obtain from its agents, "guns, cannon, and other things" which he had not in his own country. This was probably one reason why he was generally kind to the missionaries, though he was accustomed to attack his neighbours on slight pretences, taking their property, and selling their captives as slaves. When Mr. Krapf left him, a conflict seems to have taken place in the royal bosom, between the desire for present acquisitions, and the wish to maintain a reputation which might lead to more ample but future gains. "You should not leave me, my father, as I shall have no adviser when you are away."—"Well: I will not prevent you from going; but I wish you to reflect on everything that you want for your journey, and communicate to me your wants; because I wish you to make your journey as agreeable and short as possible."

"I therefore went home," says Mr. Krapf, "in order to reflect on what I should require from his majesty; but I had no sooner returned to my house, than Ayto Habti appeared again, and informed me that his majesty had taken a fancy to my beautiful rifle gun, presented to me by Captain Haines; and that his majesty had ordered him to express his wish that I would leave it with him before I departed. I replied, that I had formerly given several handsome presents to his majesty, and could not therefore give any more; that I wanted the gun for myself on my dangerous journey; and, besides, I could not part with a present which I had received from a friend whom I valued and respected. I hoped that this reply would induce his majesty to desist from his desire for my rifle; but far from giving up the matter, he carried it on so long, that I became tired and disgusted, and parted with the beautiful weapon. He sent me a double-barrel flint gun, but so miserably made that I would not look upon the messenger who brought it. This he requested me to accept instead of the rifle, which, if I should lose on the road, would make him very sorry. I sent word, that the desire of his majesty for my rifle had made me very sad; yea, angry with him, at the moment of my leaving his country; that it was a bad practice, disgracing his name in my

country, to deprive strangers of the very property which they considered most valuable; and that it would be far better for a stranger not to bring with him any article of value to this country, as the people, and especially the king, would immediately deprive him of it by means of daily increasing petitions of the most annoying and unpleasant kind.

"This strong language, which I was obliged to use, had an effect, though only of a temporary nature. He sent another messenger, who informed me that the king begged me for Christ's and the gospel's sake, not to mention in my country that the king of Shoa had endeavoured to deprive me of my property; and that he had only advised me to leave the gun in his hands, lest it might be lost on the road. At the same time the messenger hinted to me, that his majesty had intended, if I had not left the country, to invest me with a government. This grant of the royal favour had been thought by the king as a suitable reward for the services which I had rendered him during three years, particularly since the arrival of the British Embassy. I answered, that if his majesty intended to honour me by giving me a government, I felt very grateful; but that I did not desire any temporal rank or power in his country, my only object being, of which he was well aware, to do good to himself and his subjects, by distributing the word of God, and by teaching them the true and right way to their temporal and eternal happiness. I also said, that I was quite content with the external marks of distinction which the king had already given me. He had been pleased to give me the Shoa silver sword, which placed me in the rank of governors."—*Pp.* 267—269.

Shoa is however, in Mr. Krapf's judgment, better governed than any other part of Abyssinia. There is more security for person and property, though less liberty. Restrictions and regulations prevent the people from dressing as they like, and going where they like, but robbery is seldom heard of, and a traveller is as safe as in Europe.

This leads us to some questions of great practical importance and difficulty. How should a missionary travel in uncivilized and half civilized countries? Should he go alone, or with native guides and protectors? Should he have with him the means of defence against plunderers, or, abjuring all appeals to physical force, cast himself entirely on divine providence? Our own opinion is, that if he have not sufficient faith and fortitude to venture unarmed among the

people to whom he wishes to carry the tidings of peace and salvation, it is best for him to remain at home. In conformity with this opinion is the conduct of our brethren in West Africa, who take with them no weapons. But, then, is a missionary to carry with him anything with which to purchase food? gold, silver, trinkets, or goods for barter? If not, he is not merely incurring the danger of starvation; he is appealing to charity for his daily bread, and not to justice. Yet if he takes any property, he cannot be safe in a country where the cupidity of the most powerful chieftain may be excited by the hat on his head, or the shoes on his feet. The missionaries whose narrative is before us seem to have been provided abundantly with goods, ammunition, and a numerous retinue. Mr. Krapf, in his northern progress, found the sight of his firearms, with an occasional display of their efficiency, very impressive. We know not the extent of his travelling establishment, but the way in which he speaks of his camels, his mules, his baggage, his cartridges, and his people, indicates that it was not very small. In his interviews with native chiefs we find such sentences as these:—"his son's attention was directed entirely to our guns;"—"the bayonets frightened him a good deal;"—"the servant told him that we had so many dangerous weapons with us that we could destroy him and his whole retinue in an instant;"—"our guns having frightened, and prevented them from falling on our baggage." How far all this tended to repel, and how far to invite attack, it is difficult to decide. Some of the chiefs were odd sort of people, who seemed to need significant hints; others behaved kindly. One, named Adara Bille, received him with great courtesy, made him take a place on the ground by his side, asked him numerous questions, expressed great delight in his conversation, supplied his wants liberally, received with much thankfulness a valuable shawl, and made him feel himself quite at home. Of this hospitality he availed himself about a fortnight; but at the end of that time, some suspicions of Adara Bille's sincerity having entered his mind, it was arranged that he should depart on the morrow. Late in the evening, a message was received from the chief, expressing a wish to take leave of him then, as he should probably be occupied

in the morning. The interview will be described best in Mr. Krapf's own words.

"When Adara Bille saw me entering the room, he made a bow, and said that I had given him infinite pleasure in accepting his invitation. The only reason, he said, why he had called me so late was because he would probably be busy to-morrow, and unable to take a personal leave of me; and because he was desirous once more of my conversation, which had always delighted him. He then asked whether he could see with my spectacles; and when I told him that most probably he could not, as his eyes were not weakened like mine, he begged me to allow him to try. He attempted, but of course could not see anything. He then said, 'You have told me this before,' and restored the spectacles. He then wanted to try my boots, but in this also he was disappointed, though I had told him that every boot must be made according to the size of the individual. Then he asked, whether, in my country, Christians eat with Mahommadans. I replied, that there were no Mahommadans in my country; but that, supposing there were, we should not hesitate to eat with them, as no food which enters the mouth can make a man unclean, but that which comes forth from the heart, viz., plunder, abuse, fornication, murder, &c. He continued asking, and our conversation was prolonged. I at last got tired, and expressed my desire to wish him good night and good bye. But he, hearing this, said, "Do not go yet, my father; I have not yet been delighted enough: you must eat and drink more, as you have scarcely taken anything since you entered my room." After a few minutes, I repeated my desire to go home, and then got up; when he, seeing my intention to leave him, went into a small cabinet behind the bedstead on which he was sitting. As soon as he had entered, his servants fell upon me and my people, as if a signal had been given for the purpose. The man who had seized my arm said, 'You are a prisoner: give surety that you will not escape.' My servants, as well as myself, were astonished at this strange proceeding.

"At first, I took the whole scene for an expedient of Adara Bille to prove my intrepidity and courage; but I soon found that the Wollo Chieftain made no sport with me or my people. They took me out of Adara's room into a small house which had been already arranged for my prison. They first allowed me, however, to see the small cottage in which my servants were confined. I was then separated from them, and conducted to my private jail. There I was ordered to give up all my clothes, and the con-

tents of my pockets. As I hesitated to do this, my guards declared that they were ordered by Adara Bille to put me to death, if I did not instantly give up all that I had with me. At the same time they snatched from me my Abyssinian cloak. I appealed in vain to the justice and friendship of Adara Bille. 'Give up the treasures which you have with you,' was the continual clamour of the plundering soldiers. 'You must die immediately, if you conceal the least of your property.' The female slaves, who were grinding meal in a corner of the room, began to lament and cry aloud. When the soldiers endeavoured to take off my boots, shirt, and trousers, I obstinately refused, till they at last desisted, most probably not knowing how to take them off without cutting them to pieces. However, they examined me very closely, in order to discover whether I had any money or anything else. Unfortunately a dollar, with the keys of my boxes, and my penknives, were discovered and immediately taken. Also a small copy of the English New Testament with some notes of the day was found and taken, though I entreated them to leave this, which I considered a greater treasure than anything else, as it contained the word of God. But whatever fell into their hands, they would not give me back. I remembered the proceedings of the raging multitude toward my Saviour before Pontius Pilate: his example was the only treasure which strengthened me in this dreadful moment, when even my life was at stake. I endeavoured several times to remind them of death, and the judgment hereafter; but they had neither eyes nor minds for this application. 'Give up your money,' was their cry. A short time afterward, one of my boxes, which they could not open, was brought in, and I was ordered to open it. I patiently performed this, when the box was taken to Adara Bille, who examined its contents, and afterwards sent it back with the order that I should shut it up again. From that moment I never saw the box, nor any other part of my property."—*Pp.* 376—379.

After three days confinement, Mr. Krapf and his attendants were dismissed, without any portion of their property. Moneyless and unprotected, they had now to beg their way from village to village, in their progress towards the sea, enduring many hardships, and esteeming it a luxury to obtain a handful of horse-beans. Henceforward, the good man appears to have been too much dispirited, and too intent upon making the best of his way homewards, to attempt any missionary labours.

Of the personal piety of Mr. Krapf, his manner of writing does not allow us to entertain a doubt. His efficiency as a missionary is less certain. Like many other agents of the Church Missionary Society, he is apparently a German, and in the simplicity of character evinced in his narrative there is something very pleasing.

The reader will find in this volume

much to interest his mind and gratify his curiosity; and much to incline him to unite with the author in his devout aspiration:—"May the Lord, our faithful God, soon cause his blessed light to shine upon Ethiopia and the numerous tribes of heathens of central Africa, that in these strong holds of darkness and death his holy name may alone be praised for ever and ever!"

BRIEF NOTICES.

Religion in the United States of America. Or an Account of the Origin, Progress, Relations to the State, and Present Condition of the Evangelical Churches in the United States. With Notices of the Unevangelical Denominations. By the Rev. ROBERT BAIRD, Author of "L'Union de l'Eglise et de l'Etat, dans la Nouvelle Angleterre." Glasgow: 8vo. pp. 736. Price 14s.

The author of this volume, a highly respectable American Presbyterian minister, in the prosecution of certain religious and philanthropic objects, has visited, more than once, England, Scotland, and the greater part of the European continent. He has written the work at the request of some distinguished friends in Germany, Sweden, France, and Switzerland, who were anxious to understand thoroughly the religious doctrines, institutions, and habits, prevalent in the United States. Taking a comprehensive view of the whole subject, he begins with the character and circumstances of the first settlers, and traces the vicissitudes through which they passed, so far as is necessary to give a clear view of their present religious position, and the causes of its distinctive features. The character and statistics of the leading denominations, which he must have taken great trouble to ascertain, are presented to the reader fully, and with exemplary impartiality, while the minor sects receive also a fair degree of notice. But that which imparts to the work its chief value, is the exhibition it furnishes of the bearings and results of what is called The Voluntary System. The author points out the obstacles which this system has had to encounter in America, from the erroneous opinions on the subject of religious economy which the colonists brought with them, from the thinness of the population, from slavery, and from the vast immigration continually taking place; he shows the manner in which the dissolution of the union of the church and state has been effected at various times in different parts of the country, discusses the effects of that dissolution, the present power of the government to promote religion, and the workings of the voluntary principle, and answers almost all imaginable

questions respecting the erection of places of worship, the maintenance of ministers, and the support of educational and benevolent institutions. The publication is at this moment peculiarly seasonable. It will be an admirable companion to the work of Vinet, which we recently noticed: while that discusses the theory of the union of church and state, showing how opposed it is to the theory of Christianity; this, without touching the theory, takes up the subject practically, and shows the church, sustained only by the voluntary energies of the people, thriving throughout an immense empire, receiving the homage of men of every rank, and sending forth its missionaries to distant realms.

The Protestant Reformation in all Countries; including Sketches of the State and Prospects of the Reformed Churches. A Book for Critical Times. By the Rev. JOHN MORRISON, D.D., Author of "Family Prayers for every Morning and Evening throughout the Year," "The Parent's Friend," &c. London: 8vo. pp. 527. Price 12s.

In our present circumstances it would be very unwise to allow the public to forget the spiritual tyranny which under the name of The Church enslaved all Europe at the close of the fifteenth century, or the magnitude of those exertions to obtain release from the thralldom that were made in the succeeding age. A reformation ensued, more extensive in some countries than in others, but everywhere a *protestant* reformation; the one great principle, in which all classes of reformers were united, being the renunciation of the authority of the Romish Church, against some of whose claims and practices all classes were agreed in *protesting*. The leaders were men of faith and true piety, whose allegiance to Christ and love of souls led them to stand foremost in the conflict; but attachment to evangelical truth was not so prevalent as opposition to the flagrant abominations of Rome. Hence the result of the movement was in some cases temporary, and in others very partial. The mere negative left men exposed to errors in other forms, and though it was accompanied in the minds of many with attachment to the

gospel, their belief was less uniform, and often less powerful, than their denial. To furnish a compendious view of the efforts thus simultaneously made, has been the purpose of Dr. Morison in the compilation of this volume. He has designedly avoided the discussion of questions on which evangelical protestants are divided, apparently intending his work to be as acceptable to churchmen as to dissenters. Had he shown the causes of the decay of protestantism in some lands, and the weakness of the chief protestant establishments in others, through their connexion with secular powers, we should have been gratified, but it would not have been in accordance with his plan. To this he has applied himself with great industry and singleness of mind; and we doubt not that this epitome of historical information respecting the religious movements of the sixteenth century, will be extensively read and valued. The most obvious defect is that some countries are passed over with extreme brevity, while some have a share of attention, not too great certainly, but out of proportion to others. Thus while Germany has two hundred pages, the exertions of Zuingle, Calvin, and their successors in Switzerland and France are compressed into twenty-five; and the thirty-four pages given to England are followed by ninety-five devoted to Scotland. The diligence with which the author has examined the publications of Mosheim, D'Aubigné, Barth, Pfizer, McCrie, Stebbing, and other historians, and the care with which he has written his own pages, deserve however that a new edition should be speedily called for, and when this takes place, he will confer an additional favour on the public by enlarging those portions of the work which are at present scanty.

Baptism at Corinth, and by Paul, shown to be both in its Spirit and Practice Christian Baptism, and not that in the Jordan, and by John. A Discourse preached at Lair Gate Chapel, Beverley, October 17, 1843, at the Autumnal Meeting of the Hull East Riding and North Lincolnshire Association of Congregational Ministers and Churches, and published at their request. By THOMAS STRATTEN. London: 18mo. pp. 38. Price 4d.

Notwithstanding the circumstances attending the publication of this sermon, as described in the title page, we confess that we had cast it aside as undeserving of distinct notice in our pages, till we saw last month how highly it was eulogized by some of our most respectable contemporaries. Its "ingenuity" is commended by one, and its "novelty" by another; and, as we admit that these qualities are needed in the advocacy of pædobaptism, we determined to peruse it. On our side of the question, we are so thoroughly satisfied with the *old* arguments, that we are apt to go on repeating them; but among our brethren on the other side there are good reasons, we think, why ingenuity and novelty should be in great request. Our attention was arrested too by the expression of a wish that the tract should be "in the hands of every teacher of the schools." THE schools! Not, *our* schools, or the *congregational* schools, but THE schools. Did not the writer know that the appropriation

of the definite article by congregationalists has been a standing topic of remark among baptists for nearly half a century? Three years after the establishment of the Baptist Missionary Society, they formed "THE Missionary Society;" though they so far yielded to remonstrances subsequently, as to call it "THE London Missionary Society." They have now, however, "THE Home Missionary Society," and one of them has lately published "THE Hymn Book." Unless the wish to which we advert is a mere slip of the pen, implying more than is intended, it indicates that certain schools, established or about to be established, are to be deemed THE schools; and, moreover, that in THE schools one qualification of a teacher will be his proficiency in the baptismal controversy. An outline of the sermon which it is desired should be "in the hands of every teacher of the schools, and every hearer of the gospel," is given by the preacher in the following terms. Having taken for his text the words, "And I baptized also the household of Stephanas," and adverted to the context, he says, "It appears to me that there are five conclusions which easily, naturally, and in order, rise out of the case. There is,—I. A conclusion against the zeal which makes peculiar views on baptism the ground of a denominational distinction. II. A conclusion against the practice of giving public exhibition and *éclat* to baptismal services. III. A conclusion against limiting the administration of baptism to adults only. IV. A conclusion against linking together baptism and the Lord's supper. V. A conclusion against the mode of administering the rite by immersion."—That this is ingenious, we believe that neither Paul nor Apollos would have denied; whatever they might have thought of its solidity.

A Reply to the Rev. Thomas Stratten's Sermon, entitled "Baptism at Corinth, and by Paul, shown to be both in its Spirit and Practice Christian Baptism, and not that in the Jordan, and by John." By D. M. N. THOMSON, Minister of Salt House Lane Chapel, Hull. London: 18mo. pp. 32. Price 4d.

"But his neighbour cometh and searcheth him." After a few observations to rectify an erroneous impression respecting the origin of the local controversy, which began, it appears, not with the baptists of Hull, but with the established clergy of the neighbourhood, Mr. Thomson takes up, one by one, the "conclusions" of Mr. Stratten, pointing out fallacies and inconsistencies into which that gentleman has fallen. In doing this, he has displayed adequate acuteness and mental vigour: our only fear is, that it may be thought in some passages that his manner is rather tart. It is more difficult to avoid this in controversy than is generally supposed. Mr. Stratten has evidently taken great pains to be uniformly courteous; but there are expressions in his sermon which many baptists will deem offensive. So it may be with the work of Mr. Thomson on the other side; and, as he proposes to write on the subject again, we beg to recommend to him the most careful attention to every phrase that can possibly be thought harsh by a sensitive opponent. The profusion of italics in his

pages gives them an unpleasant aspect, which in his future publications it will be easy and advantageous to avoid.

Christian Consolation: or, The Unity of the Divine Procedure a Source of Comfort to Afflicted Christians. By the Rev. E. MANNERING, Author of "Christian Consistency," "Christian Happiness," &c. London: 12mo. pp. 310. Price 4s.

It is evident that Mr. Mannering enters fully into the spirit of his work as a Christian pastor. His thoughts are exercised about the welfare of the people of his charge. Several volumes have previously been prepared by him in reference to their diversified cases and dangers; and this will be acceptable and useful to the very numerous class who are called to the endurance of disease or grief. The style is simple, perspicuous, and unaffected; the sentiments are appropriate to the condition of afflicted believers; and the spirit cherished is in accordance with the merciful design with which painful visitations are sent.

Fragments of Expositions of Scripture. London: Wright and Co. 16mo. pp. 285.

In the Introduction we are told that "the tracts composing this little volume are literally what they profess to be,—recollections noted down by different individuals of sermons and expositions felt at the time to be very precious." It is intimated also that they are not the product of one teacher but of more, and that "their earlier writings are distinctly seen to contain the germ of those truths which they have since been enabled more fully to unfold." To what section of the Christian church these expositors may belong we know not, but they are evidently men of cultivated minds, and the directness of their appeal to the oracles of God is quite refreshing. There is not much verbal criticism; but a constant aim to seize the spirit of a passage and exhibit it to the auditors, with a sustained endeavour to illustrate and enforce the fact that it is only an experimental acquaintance with divine truth that can render it really profitable. Some passages are very beautiful; but some, in our judgment, are refinements on truth, going beyond the beautiful into the regions of fancy. The theology approximates, in some cases, too much to what is technically called Arminianism, to accord exactly with our views. Ministers, however, will find in these pages many thoughts out of the usual course of their reading, which they may advantageously ponder.

The Friend of Youth: or, A Series of Papers addressed to the Young on the Duties of Life. By WILLIAM MACKENZIE. Edinburgh: Oliver and Boyd. 16mo. pp. 332.

The counsels contained in this volume are generally good; but the motives adduced to enforce them are essentially defective. It is not the love of God, the propriety of seeking to please him, or the injunctions of his word, to which the appeal is made, but the tendency of the prescribed course to promote personal happiness or win respect. We do not say that there is no reference to higher principles, but

they are vague and rare. "Regard with decent respect the volume of inspiration," says the author (page 119); and to this rule he conforms himself,—"decent respect" he uniformly renders. He adds, with propriety, "To quote from it on trivial occasions, or for purposes of humour, may give it an air of ridicule;" but what then? Are any considerations mentioned having reference to its divine origin and solemn import? No: but it is added, "and what man of humanity and honour would sully the innocence of youth and offend the pious, by rendering ludicrous the source whence they derive their consolation and happiness." This example will serve to illustrate our view of the pervading fault of the whole book.

The Wrongs of our Youth; an Essay on the Evils of the Late Hour System. By RALPH BARNES GRINDROD, LL.D., Author of "Bacchus," &c. London: 8vo. pp. 76. Price 1s.

The subject of this essay deserves more attention than it has hitherto received. We must not leave it to employers of young people, as exclusively their business, as there are few of us who are not more or less responsible for the numerous evils arising from the system of transacting business at unreasonably late hours. This pamphlet traces the origin and progress of the evil; illustrates its nature, extent, and causes; shows its effects; and adduces motives for an alteration, in reference to the employed, to the employers, and to the public.

Astronomy and Scripture: or, Some Illustrations of that Science, and of the Solar, Lunar, Stellar, and Terrestrial Phenomena of Holy Writ. By the Rev. T. MILNER, M.A., Author of "History of the Seven Churches of Asia," "Life and Times of Dr. Isaac Watts," &c. London: Foolscape 8vo. pp. 398. Price 7s.

To all who are partial to astronomical studies, and to all who desire a pleasant initiation, this volume may be cordially recommended. The author unites to the requisite scientific knowledge a desire to turn the information he communicates to good account. He takes care therefore to point out evidences of the wisdom and goodness of the Creator of the worlds described, and to illustrate those passages of scripture on which astronomy sheds light, or to which its exhibitions have been thought to be opposed.

Cyclopædia of Biblical Literature. By JOHN KITTO, Editor of the Pictorial Bible, &c., &c. Assisted by various able Scholars and Divines. Part IX. Edinburgh: 8vo. pp. 80.

The value of this portion, which includes the articles from "Ephesus" to "Fruits," is enhanced by a large and elaborate engraved map of the principal countries of the ancient world, extending from the Alps to the southern frontier of Egypt, and from Carthage to Persepolis.

The Pictorial Sunday Book. Part I. London: Folio pp. 40. Price 1s. 6d.

Our readers will form their own estimate of the character and execution of the woodcuts if

we say that a large proportion of them have previously adorned the Pictorial Bible, and the Pictorial History of Palestine, works which have deservedly acquired a high reputation. We regret that the letter press accompaniments are not written in a style sufficiently simple to be understood by young persons of the early age to which pictorial illustrations are most suitable for Lord's-day use. An illuminated map of Armenia, Mesopotamia, and Syria, is prefixed to this first part. The number of woodcuts is one hundred and twenty-two.

Payne's Universum, or Pictorial World; being a Collection of Engravings of Views in all Countries, Portraits of Great Men, and Specimens of Works of Art of all Ages and of every Character. Edited by CHARLES EDWARDS, Esq. London: Quarto pp. 8. Vol. I. No. I. Price 1s.

It would be premature to do more than announce this work, which is to be published in monthly parts, each containing four highly-finished steel engravings, accompanied with a few pages of letter-press. The engravings in this number are well executed.

The Indians of North America. London: (Tract Society) 16mo. square, pp. viii. 296. Price 4s. gilt edges.

This volume deserves special commendation. It will secure the approbation of juvenile critics, as well as that of their seniors.

The Complete Suffrage Almanack, for 1844, being Bissextile, or Leap Year. Compiled and Published under the Sanction of the National Complete Suffrage Association. London: 18mo. pp. 72. Price 6d.

Political statistics, and information bearing on parliamentary elections, are the distinguishing features of this calendar.

RECENT PUBLICATIONS

Approved.

The Happy Transformation: or, The History of A London Apprentice. An Authentic Narrative, Communicated in a Series of Letters. With a Preface, by W. H. PEARCE, Missionary from Calcutta, to whom the Letters were Addressed. Third Edition. London: Dyer. 24mo. pp. 106. Price 1s.

Two Lectures on the Historical Conformation of the Scriptures; with Especial Reference to Jewish and Ancient Heathen Testimony. By WILLIAM BLATCH. London: Mason. 18mo. pp. 108.

A Cry from the Ganges. The Present State of the Exposure of the Sick on the Banks of the Ganges. A Letter to the Right Hon. the Earl of Ripon, President of the Board of Control. By the Rev. JAMES PEGGS, late Missionary at Cuttack, Orissa, Author of "India's Cries to British Humanity," &c., &c. London: Snow. 8vo. pp. 56.

Thoughts on Sacramental Occasions, extracted from the Diary of the Rev. Philip Doddridge, D.D. London: (Tract Society) 24mo. pp. 136. Price 1s.

The Norwich Tune Book. A Collection of Psalm and Hymn Tunes, from the Works of the most Eminent Composers; together with many that have never been published. Selected by a Committee, and Arranged by JAMES F. HILL, Professor of Music, and JOHN HILL, Conductor of the Norwich Choral Society. London: pp. 31. To be completed in eight monthly parts. Price 6d. each.

Learning to Think. London: (Tract Society) 24mo. pp. 180. Price 1s. 6d.

Scripture Natural History, Containing a Description of Quadrupeds, Birds, Reptiles, Amphibia, Fishes, Insects, Molluscus Animals, Corals, Plants, Trees, Precious Stones, and Metals, Mentioned in the Holy Scriptures. Illustrated by Engravings. London: (Tract Society) 18mo. pp. 276. Price 3s.

Footprints of Popery; or, Places where Martyrs have Suffered. London: (Tract Society) 24mo. pp. 100. Price 1s.

The Teacher's Offering; or, Sunday School Monthly Visitor for 1843. London: 32mo. pp. 376. Price 1s.

The Practice of Lay Preaching Stated and Vindicated from the Scriptures. Being the Outline of a Lecture delivered at Brandling Place Chapel, August 1st, 1843. By the Author of "The Theological Course." Newcastle-upon-Tyne: Sanderson. 18mo. pp. 12.

The Sons-in-law of Lot. By RICHARD HUIB, M.D. Edinburgh: 48mo. pp. 28. Price 2d.

The Christian Lady's Toilette; or, The Principles which should Regulate her Dress, Suggested. An Essay read to a Society of Young Ladies Meeting for Mutual Improvement. By One of the Members. Third Edition. Birmingham: 48mo. pp. 30. Price 2d. Gilt edges, covers, superior, 3d.

The Doctrine and Practice of the Church of England, as set forth, not by Dissenters, but by Ministers and Members of her own Communion. London: Dinnis. 18mo. pp. 16.

Tangible Arithmetic and Geometry. An Easy and Effectual Method of teaching Addition, Multiplication, Subtraction, and Division. The Analysis and Composition of Numbers and Fractions; also the Formation of Squares, Triangles, Cubes, Prisms, Pyramids, &c. Illustrated by Cuts and a box of Cubes: forming a permanent Fund of amusement and instruction for all ages. By HENRY BUTTER, Author of the "Etymological Spelling Book and Expositor;" "Graduations in Reading and Spelling;" "The Gradual Primer," &c. Second Edition, revised and improved. London: 18mo. pp. 40. Price 1s.

The Eclectic Review. January, 1844. London: Ward & Co.

The Herald of Peace. January, 1844. London: 8vo. pp. 48. Price 6d. Published quarterly.

The Christian's Miniature Magazine; or Choice Crumbs gathered up. 1842. Birmingham: 48mo. pp. 104. Price 1s.

INTELLIGENCE.

CHINA.

BAPTIST CHURCHES IN HONG KONG.

A letter from Mr. Shuck to Dr. Cox, with a sight of which we have been favoured, gives pleasing intelligence respecting the church of which he is pastor. "The little band," says Mr. Shuck, "now numbers twenty-six, Chinese and foreigners. We have besides formed a second church from native converts speaking a different dialect, of which Mr. Dean has the pastoral charge. Our congregations, both Chinese and foreign, at both chapels are very good, and there are at present a number of inquirers. Of the inquirers under my care, three are native men of high literary acquirements in their own country; another is an intelligent native doctor of medicine, and another is a priest of the Budha sect. Pray for us that God would grant the *converting* descent of the Holy Ghost. This is what we now most need, and without which all is abortive. The health of myself and family is good, although we have been from our native land eight years. We have had a valuable accession to our mission in Dr. Macgowan. He leaves in a few days for Shanghai, where he designs locating; this being another station of our board." The date of this letter is August 16th, 1843.

GERMANY.

BAPTIST CHURCH AT STUTTGARD.

In the Christian Watchman we find an account drawn up by Mr. Neale, pastor of one of the baptist churches in Boston, U. S., who has recently visited the continent of Europe and this country, of the formation about five years ago of a baptist church in Stuttgart, the capital of the kingdom of Württemberg. We shall gratify our readers by transferring it to our pages.

"A Mr. Schauffler, and Dr. Römer, and one or two other individuals, became dissatisfied with a religious establishment, and with many of the doctrines and practices of the degenerated Lutheran church, of which they were members. They took occasion in public meetings more and more frequently to express their dissatisfaction and dissent. At length they withdrew from the established church, and held meetings by themselves, in which they were wont to read the bible, and by prayer and mutual consultation endeavour to ascertain its meaning. In these interviews

different subjects connected with the errors of the Lutheran church engaged their attention. They were first, and more especially, impressed with the evils arising from the connexion of church and state; the worldliness and impiety, which were thus introduced into what should be a most sacred enclosure. The subject of baptism also, in the course of their scripture readings, arrested their attention and became a frequent matter of meditation and remark.

"At this time they knew not that there were any baptists on earth existing as a denomination. They had only heard evil reports of some few anabaptists in Switzerland, but had no knowledge of our sentiments and history as a denomination. The object of their holding meetings by themselves, was to study the bible prayerfully, and endeavour thus, by the guidance of the written word and the illumination of the Spirit, to form their sentiments and regulate their conduct. Dr. Römer was at this time agent of a tract depository, and had been for some time holding correspondence with Mr. Oncken of Hamburg, who was engaged in the same business. Their correspondence was solely in reference to the business of their respective depositories.

"At length a letter was received by Römer written by another hand. This of course excited some surprise, and in his reply he inquired what had become of his old correspondent. The answer to this letter stated that Mr. Oncken had become a baptist, in consequence of which he had been dismissed from his agency and was then in prison. This letter was laid before the meeting of praying bible-readers, and its contents most carefully pondered. '*A baptist!*' said they, 'who knows but this Mr. Oncken has had similar trials and exercises of mind with ourselves?'

"Schauffler and Römer immediately commenced a private correspondence with Oncken on the subject. This resulted in their becoming decided baptists. In the year 1838, Mr. Oncken was invited to visit them for the purpose of administering the ordinance of baptism and forming them into a regular church. He came, and baptized two or three of the leaders. This was on Friday. On Saturday he baptized two or three more. On Sunday six were to be baptized. A meeting previous to the baptism was held in Mr. Schauffler's house. Curiosity called in quite a large assembly. Mr. Oncken preached. The discourse was very solemn and effective. After the discourse he engaged in prayer, in which he seemed to have a near communion

with the skies. The assembly were upon their knees, and as Mr. Oncken, who was becoming more and more earnest in prayer, invoked the special blessing of heaven upon the six precious souls who were about to follow their Lord and Master in the solemn ordinance of baptism, all were melted in tears, and as he mentioned the number six, an old soldier present exclaimed, with emphasis, 'Say seven.' 'Seven,' immediately responded the man of prayer, and thanked God that the old soldier was willing to enlist under the banners of the cross. 'Such a scene as I then witnessed,' said the son of Mr. Schauflier, from whom I had this account, 'I never conceived of before. I was myself ready to join with them, and would, if I had dared, have spoken out too, and requested that the number might be eight.'

"As the assembly arose from their knees at the conclusion of the prayer, the old soldier remarked, 'I am afraid I have been too hasty. I spoke, it is true, only as I continue to feel; but I am an old man, and my wife, with whom I have lived happily a great many years, is an old woman; and if I was to be baptized now, without her knowing it, I do not know what would be the consequence. I am afraid it would kill her.' He was strong in the faith, and firm as ever in his purpose of duty. But thoughts of the grief which this step would occasion to his wife caused a struggle in his bosom :

'Dauntless was the soldier's heart
Though tears were on his cheek.'

He would be baptized, he said, at some future time, but he felt as if he must see his wife and prepare her mind for it first. Mr. Oncken and Mr. Schauflier proposed going with him immediately and speaking to his wife on the subject. To this proposal he acceded, but went trembling, fearing what might be the result. His wife met them at the door and welcomed them in; said she was very glad they had called, and before they had time to introduce the subject, began herself to tell how her mind had been exercised on the subject of religion, especially that morning, as she had been at home alone; and she had been praying that she and her husband might be joined with the baptist Christians. 'O,' said the old man, in tears of joy, 'that is enough. I am ready to go now and be the seventh.' His wife, instead of being killed, or offended, was delighted to hear of what had occurred in the meeting, and of the determination to which her husband had come, and she agreed to go to her closet and pray for him and herself, while he went with the brethren and the six candidates, to receive the ordinance of baptism. In the afternoon, Mr. Schauflier's son and another young man, and the old soldier's wife, related their religious experience to the church, and were baptized.

"Thus the church in Stuttgard began. They were looked upon with hatred and contempt by the people of the place. Their own relatives and former friends refused to associate with them. They would take pains to avoid meeting them in the streets. 'Had we been among the Jews,' said young Schauflier, 'and affected with the leprosy, we could not have been more thoroughly loathed, or more carefully avoided;' and with deep emotion, his eyes filling with tears, he remarked, 'No one was more bitterly opposed to us than my dear mother. She had, from the first, no sympathy with my father's sentiments or proceedings; and especially regarded his opposition to infant baptism as impious and awful.' It happened that just about the time his eyes were opened upon this subject, his principles were put to the test by an addition to his family. His wife insisted on having her infant baptized, according to the custom of their fathers. He as strenuously opposed it. This brought on a most unhappy and long-continued collision. The mother was so affected that she became sick with a fever, and for some weeks was confined to her bed. 'I recollect,' said the son, 'as she lay upon her head, pale and emaciated, and not expected to live, she addressed my father, who was standing by the side of the bed,—'My dear husband, it is your strange conduct that is bringing me to the grave. Why will you refuse baptism to our dear child.' My father's whole frame trembled, and he wept like an infant. For some time he was unable to speak. At length he recovered himself and remarked, 'My dear wife, you know there is nothing I would not cheerfully do or suffer for your sake, except to violate my conscience. That I cannot do if your death, and my own, and that of our whole family should be the consequence.' Mrs. Schauflier, however, recovered, but with as strong a determination as ever that her child should be baptized, and her husband with as equally strong determination that it should not be. The wife, however, eventually gained her point. Schauflier's brother is a Lutheran clergyman, and, of course, with most of the other relatives, took the part of Mrs. Schauflier in this controversy; and as they could not obtain Mr. Schauflier's consent to the baptism of his child, they resorted to stratagem. During the absence of the father on a preaching tour, the uncle stood as godfather, and the child was baptized. When Mr. S. returned, he was much hurt, and published a remonstrance in the public papers.

"When again there was another addition to his family, a similar scene was acted over. Mrs. Schauflier is a very talented woman, and an amiable and affectionate wife; but she was a most sincere believer in infant baptism. She could not endure the thought of giving nour-

ishment and care to an unbaptized child. She felt, too, that her husband was guilty of sacrilege in taking upon himself the office of a minister, whilst uneducated, and not having been set apart and ordained by the regularly constituted authorities.

"The members of the church dreaded her opposition more, if possible, than that of the government itself. She occasionally sent to them long and pointed remonstrances in writing, charging them with destroying the peace of her family, and doing that which would inevitably result in the separation of herself and husband.

"Two years ago, however," said young Schaufler (and here his emotions overcame him), 'my dear mother became, by the grace of God, as decidedly in favour of Christ and of the despised baptist cause, as she had been before opposed. My father said nothing to the members of the church of the change which his wife had experienced until he was himself fully convinced that it was the work of the Holy Spirit, nor until she had herself requested that he would administer to her the ordinance of baptism. One evening, as the church were assembled for prayer and conference, who should enter but Mrs. Schaufler. The church had heard nothing from her for some time, and supposed that a storm, perhaps, had been gathering, only to burst now with the greater fury. She had before not only sent them written admonitions and remonstrances, but, on several occasions, had come into their meetings and addressed them in person; and expecting now a repetition of her reprimands, they trembled as she entered. Mr. Schaufler, however, understood it all, and only wanted his brethren to experience the surprise of joy. When she had taken a seat, he remarked, 'Mrs. Schaufler is present, brethren; and has come to relate to us the dealings of God with her soul, and to propose herself as a candidate for baptism.' At this announcement the whole assembly rose with one accord, fell upon their knees, and broke forth in audible weeping and expressions of thanksgiving to God. She related a most satisfactory experience, was received by the church, baptized by her husband, and is now an humble and faithful member of the baptist church in Stuttgart."

NEW CHAPELS.

BLAKENET, NORFOLK.

The baptist congregation in the seaport town of Blakeney, which was raised in the autumn of 1842, under the auspices of the Norfolk and Norwich Baptist Association, fitted up a small out-building as a temporary place of worship; but the accommodation afforded by this place being soon found insufficient, a new chapel has been erected for its

use. This chapel was opened by public services on the afternoon and evening of Tuesday, January 2, 1844. Brother Gooch commenced the afternoon service by reading and prayer; brother Venimore preached, from 1 Cor. i. 21; brother Wherry (general baptist) concluded. After this service there was a public tea-meeting in the chapel, the expense of which was provided for by the friends of the cause, and its proceeds were devoted to the building fund. Addresses were delivered after tea by brother Cragg, the minister of the place, who presided, and brethren Harcourt, Wherry, Gooch, Venimore, Griffiths, Colman (Wesleyan), and Lynn. The new chapel is erected on a commanding site, and is a neat and substantial edifice; it will contain about 200 persons, and has ample height for the addition of a gallery when required.

The people have for some months been preparing for this movement by weekly contributions; yet the realization of their wishes must have been long delayed, but for the aid of a friend who, in addition to other substantial proofs of kindness, has advanced money for the building: the debt remaining after the opening services is about £100, which, with the kind assistance of neighbouring churches, they hope soon to discharge.

PARTNEY, LINCOLNSHIRE.

A neat little baptist chapel was opened in this village, Oct. 5th; when sermons were preached by Messrs. Horsley of Burgh, and Simmons of Spilsby. It will seat about one hundred persons.

NEW CHURCHES.

SOMERS' TOWN.

On Monday evening, Nov. 20, 1843, fifteen persons who had resigned their connexion with Beulah Chapel, Somers' Town, publicly united themselves in church fellowship at Northampton Street Chapel, Battle Bridge, formerly occupied by the Scotch Baptists, and now supplied by the assistance of the John Street Christian Instruction Society.

JUBILEE STREET, MILE END ROAD.

A baptist church, with open communion, consisting of twenty-six members, twenty-one dismissed from other churches, with five new converts, was formed in Providence Chapel, Jubilee Street, Dec. 13, 1843. The Rev. R. G. Le Maire read the scriptures and prayed; the Rev. J. H. Hinton, M.A., delivered an effective address, explanatory of the service, and administered the Lord's Supper to the newly-formed church and members of other sections of the Christian church present. The number of the communicants exceeded a

hundred persons. The Rev. S. Packer, minister, and Joshua Vines, Esq., treasurer, distributed the elements.

HARTLEY ROW, HANTS.

On Monday, Dec. 25th, a new baptist church was formed at Hartley Row, upon open communion principles. The Rev. J. Bray of Rickmansworth commenced with reading and prayer; the Rev. J. Statham of Reading, after stating the nature and constitution of a gospel church, addressed the candidates upon their union (who then gave to each other the right hand of fellowship), and administered the Lord's supper.

In the evening, the Rev. W. Reading (independent) of Odiham read and prayed, and the Rev. C. H. Harcourt of Wokingham preached to an attentive congregation, from Romans xiv. 7.

GLOUCESTER.

On Lord's day, Jan. 7th, a baptist church was formed, on strict communion principles, in Providence Chapel, Worcester Street, Gloucester, under the pastoral care of Mr. J. Ramsey.

ORDINATIONS.

HOUGHTON REGIS, BEDS.

The Rev. George Hull, late of Chelsea, has accepted a unanimous invitation from the baptist church at Houghton Regis.

LLANELLY, CARMARTHENSHIRE.

The Rev. William Hughes, late of Bwldnewydd, has taken the pastoral charge of the baptist church assembling in Bethel Chapel, Sea Side, Llanelly. Strenuous efforts have recently been made towards liquidating the debt on this place of worship. The church consists of about 120 members.

ORFORD HILL, NORWICH.

The Rev. James Pulsford, late of Boro-bridge, has accepted an invitation to supply this church, lately under the pastoral care of the Rev. Charles New.

RECENT DEATHS.

REV. J. JAMES.

On the 24th of November, the Rev. Joseph James, pastor of the baptist church meeting at Beulah, Pembrokeshire, entered into the joy of his Lord. On the 27th his mortal remains were committed to the keeping of

the tomb, in sure and certain hope of a joyful resurrection to life everlasting. The Rev. H. Davies, Llangloffan, preached from Matt. xxv. 21, and the Rev. J. G. Jones, classical tutor of the Haverfordwest Academy, and the deceased minister's co-pastor, delivered an oration at the grave.

The period of our brother's allotment in this wilderness was eighty years. For the long space of sixty years he had been a faithful minister of the cross, and had published to his fellow-men the glad tidings of mercy, and during half a century he had filled the pastoral office. He has run the race, won the victory, and now he carries the palm, and wears the crown.

MISS SABIN.

On Saturday, Dec. 23rd, 1843, died, at her residence in Shipston-on-Stour, Worcester-shire, in the sixty-ninth year of her age, Miss Sabin. She had been for more than thirty-seven years an honourable and useful member of the baptist church in that town, and for many years an active and constant Sunday school teacher. As her means were ample, so her charities were considerable, and her benevolence expansive. She was the sincere friend of her pastor and of the church to which she belonged. Her life was upright, and her end was peace.

MRS. DORE.

Died, on the 27th of December last, at Walworth, in the sixty-sixth year of her age, Elizabeth, widow of the Rev. James Dore, formerly pastor of the church in Maze Pond. Though little known, owing to a feebleness of constitution which made her almost a recluse for more than twenty years, Mrs. Dore did not fail to evidence her faith by quiet acts of benevolence, and her sound judgment and excellent discretion were ornamented by that grace the apostle Peter so strongly recommended to Christian women in his days, and which is not less needed now. During the long continuance of her revered husband's illness, she was a pattern of conjugal solicitude and devotion; and learned from his exemplification of Christian patience, those lessons, which divine grace enabled her also, through a protracted and severe affliction, so eminently to illustrate.

MRS. MATHEWS.

Died, on the 31st of December last at her house, Denmark Road, Camberwell, Mrs. Susanna Mathews, in her seventy-third year, (member of the church at Denmark Road Chapel) widow of the late Mr. David Mathews of Bridlington Quay, Yorkshire.

MRS. CARSON.

Died, on the 4th of January, in the sixty-first year of her age, after a short illness, Mrs. Carson, the wife of the Rev. Alexander Carson, LL.D., of Tubbermore, Ireland. "The doctor has sustained," says our informant, "an irreparable loss. She was almost every thing to him; and he feels the trial deeply, though he has been most mercifully supported. Mrs. Carson was an eminently pious and interesting woman, greatly beloved by a large circle of friends, and by the numerous church and congregation at Tubbermore."

MISS E. SMITH.

Died, Jan. 7th, in her twenty-ninth year, Eliza, the only surviving daughter of Mr. Thomas Smith, late of 99, Newgate Street. Looking unto Jesus her end was peace.

MR. J. GRAY.

On the 9th of January, after a long illness, borne with Christian patience and fortitude, Mr. James Gray, who for the last eleven years has been a deacon of the church, Lion Street, Walworth, under the care of the Rev. Samuel Green. Mr. Gray had arrived at his forty-seventh year; during thirty-six of them he served the Redeemer. At a very early age he was expelled from the house of his parents, who were ungodly, because he would not promise to leave off praying for his father's conversion. His father and his mother forsook him, but God took him up. Soon afterwards he was introduced to the large hat factory of the Messrs. Christy, in Bermondsey, where, by unbending integrity and uniform punctuality and diligence, he gained, and for near thirty years uninterruptedly enjoyed, the confidence and high respect of his employers. Here he was enabled, when his parents had become poor, to evince the power of Christian principle. Notwithstanding the wrongs they had inflicted upon him, he became their supporter, receiving them into his house, ministering to their comfort, and at last closing the eyes of them both in death. While his health permitted, Mr. Gray was active and useful as a Sunday school teacher, and as a preacher in connexion with the London Itinerant Society. His family connexions were exceedingly limited; and of the little property he had been enabled to save, as he supposed against the day of need, he has left a considerable portion to benevolent objects, mostly connected with the church to which he belonged.

MRS. TOMLIN.

Died at Chesham, Bucks, on January the 13th, Mrs. Sarah Tomlin, the beloved wife of

Mr. W. Tomlin, baptist minister. She was highly esteemed in the Christian church with which she had long been connected, and generally respected by the inhabitants of the town. Her health had been declining for some time, but the power of religion supported her mind, and her afflictions were borne with exemplary patience. "The memory of the just is blessed."

MRS. JOANNA MAYWOOD.

Mrs. Maywood was led by divine grace to unite with the church of God under the care of the late excellent Dr. Newman in 1801, and was the first individual baptized in the meeting-house at Old Ford. From that period till the death of her venerable pastor, she was one of his greatest comforts, encountering all weathers in attending the stated worship of God from her residence at Plaistow, distant nearly three miles. Her singular vigour of character, her uniform cheerfulness of disposition, and the exalted tone of her piety, were a blessing to the church, which can only be fully estimated when "every one's work shall be tried by what sort it is."

It was only with the wreck of this noble mind, when enfeebled with age, that the writer of this notice was personally acquainted; yet, even in her second childhood, there was an animation of character, an abstractedness from the world, a love to the Redeemer and to all his followers, without regard to distinctions of sect, which indicated a soul "full of the Holy Ghost." It was but to touch the sacred chord of love to God or his people, and her whole being was moved to extacy. Depression, the usual concomitant of a highly susceptible heart, found little or no place in her; nor could the decrepitude attendant on four-score years and ten, dim the flame of her love. With the most humbling views of herself, she rarely knew what apprehension was, as to her acceptance with God, so exalted were her views of the efficacy and power of a Saviour's blood. "Because I live ye shall live also," was a truth dear to her as her life, and often on her lips. Even her mental illusions, which during the last few months of her career were more or less frequent, were of a kind that yielded to herself unspeakable delight, while to her friends they were an indication that the "ruling passion" was under the holiest guidance. Her sanctified imagination luxuriated in the actual society of the Marys and the Marthas; and the scenes of Bethany and the sepulchre were associated with visions of pleasing reality.

In the acute sufferings of her last hours she verified her own words, "he who sends pain can given patience." She slept in Jesus Dec. 4th, 1843, in her 91st year.

REV. S. WEBB.

Died, on Thursday, January 18th, at the house of his son, the Rev. James Webb of Stoke Green, Ipswich, in the sixty-seventh year of his age, the Rev. Samuel Webb, late pastor of the baptist church, Appleby, Leicestershire. His end was peace.

MISCELLANEA.

ANTI-STATE-CHURCH CONFERENCE.

An advertisement thus headed, which has appeared already in some of the public prints, will be found on the wrapper of our present number. It is signed by about two hundred ministers and gentlemen, of different denominations, who are in favour of a Conference, or Convention, for promoting the dissolution of the union of church and state.

That there should be a difference of opinion respecting the desirableness of such a meeting, among the most staunch adherents to dissenting principles, can occasion no surprise; a strong conviction of the unscriptural character and pernicious tendencies of the union between the church and the state being quite compatible with an apprehension that a numerous assemblage of delegates from various parts of the land for the discussion of the subject will be productive of injury, and more likely to retard than to promote the object in view. To this it must be imputed, not to indifference, that the names of so few of the London baptist ministers are in the list of those who have given in their adhesion to the plan. It has been stated, indeed, in more than one periodical, that when the project was submitted to the attention of the London ministers, they did not give it that consideration which courtesy required; but sheltered themselves behind forms, and returned to their country brethren no answer. Whatever might be the case with any other bodies, we can assure our readers that such was not the course pursued by the "Board of Particular Baptist Ministers residing in and about the cities of London and Westminster." A document signed by a large number of ministers in Leicestershire and the adjacent counties was forwarded by Mr. Mursell to a member of the Board, with a note requesting him to lay it before the Board, dated Oct. 3rd. The member brought it to the Secretary, who stated at once that he would accept it as though addressed to himself, and that though special meetings of the Board are convened generally only on a requisition signed by six members, he would take upon himself the responsibility of summoning a meeting immediately. A meeting was held on the first open day; and within a week the following answer, drawn up at the meeting, and agreed to *namine contradicente*, was in Mr. Mursell's hands.

"London, Oct. 10, 1843.

"DEAR BRETHREN,—Your appeal has been this day laid before us by the Secretary of the Board; and, having taken it into our serious consideration, we make to it the following reply.

"We have not failed to observe, that although Mr. Mursell has requested that the Appeal should be laid before the Baptist Board, it is not addressed to that body, but to "The Dissenting Ministers and Churches of London and its vicinity," for whom the Board is quite incompetent to answer. And even had it been otherwise, the fact of its antecedent publication might well have warranted us in regarding it as an appeal rather to the public than to ourselves. We lay aside, however, all considerations of this class, and without any tenacity on technical points, address ourselves to the substance of your communication.

"In common with yourselves, we are actuated, as we hope, by a deep sense of duty and responsibility; and in perfect sympathy with yourselves, we desire earnestly the dissolution of the connexion between the church and the state. But we cannot say that we think favourably of a Convention, to be assembled for the consideration of this subject, as your appeal proposes. With this view, you will not expect that we should proceed further; and you will accept, we trust, the assurance of our unfeigned Christian regard, and our fervent prayers for divine direction in all the measures you may undertake.

"Signed, by direction of the Board, on its behalf,

"J. H. HINTON, Chairman.

"W. GROSER, Secretary."

Respecting the wisdom of this answer there may be two opinions; but it shows conclusively that the strong observations that have been made in print respecting the want of courtesy exhibited, and the disposition evinced to evade the question, have been, as far at least as the baptist ministers in London are concerned, founded in misapprehension. This explanation seems to be due, however, under existing circumstances, both to the brethren who have advocated the plan and to the public at large.

RESIGNATIONS.

We understand that, owing to domestic affliction, the Rev. J. Macpherson has been under the necessity of resigning his pastoral charge at Salendine Nook, with the view of trying a milder locality, and has in consequence engaged for a time to take the oversight of the church at Bromley near Leeds.

The Rev. Manoa Kent, who for the last twenty-one years (as successor to the late Rev. John Palmer), has held the pastoral office over the first baptist church in Shrewsbury, has given notice that on the 10th of April next his official connexion with the church will cease. After that time he will be open to invitations.

The Rev. J. F. Sparke has finished his ministerial engagements at Botesdale, Suffolk, and is now open to invitation.



BAPTIST CHAPEL, MARGATE, KENT.

THE QUEEN AND THE AUTHOR OF "THE HISTORY OF THE WALDENSES."

There are many reasons why the following correspondence, creditable as it is to all the parties concerned, should be recorded in our pages. Mr. Jones is a man to whom the baptist denomination is, in our judgment, deeply indebted. Though we do not agree with him in every point, we do not know any living writer whose pen has done more than his in the advocacy of what we deem correct principles in reference to the kingdom of Christ. He has long been one of the pastors of a small Scotch baptist church meeting in Windmill Street, Finsbury, and is now eighty-two years of age. To Her Majesty the occurrences developed in the ensuing letters are highly honourable, and also to Mr. Blewitt, the secretary of the Literary Fund, by whom Mr. Jones's name had been placed second on a list of thirteen which he had returned for Her Majesty's consideration. But, especially, it is right that publicity should be given to the case, as an illustration of the pernicious influence of the connexion between the dominant church and secular institutions; meeting us at every turn, bribing the venal, injuring the conscientious, and impeding the exercise of kindness and liberality even by the occupant of the throne.

From the Treasurer of Prince Albert to Mr. Jones.

"Windsor Castle, 22nd Oct. 1843.

"SIR,—Her Majesty has been informed of the distressed situation to which you are reduced, and is sorry to find that an author to whom the public is so considerably indebted should arrive at the state in which Her Majesty understands you are now placed; and I am commanded to write to you to ascertain whether it would be agreeable to you to avail yourself of the benefit of a charitable institution for decayed persons who have formerly seen better days, to which Her Majesty could now nominate you. The appointment in question is a poor brotherhood of the Charter House; the qualifications for it are, that he must be a bachelor or widower, a British subject, a member of the Church of England, and not under fifty when admitted. The advantages derived from it are as follow:—each poor brother has a separate apartment, with table, chair, bed and bedding kept in repair and clean; fifty-four bushels of coals and thirteen pounds of candles yearly; room kept clean, and bed made, and fire lighted by a nurse, with such extra attendance as sickness and infirmity may render necessary; dinner in the hall when in health, at other times in his room; bread and butter daily for breakfast and supper; advice and medicine in sickness; a cloak once in two years, worn in chapel and hall; a yearly allowance of twenty-six pounds ten shillings in money,

paid quarterly. Should it suit you to accept this appointment, the Queen has much pleasure in offering it to you, and will nominate you forthwith.

"I am, Sir,

(Signed) "Your obedient servant,
"G. E. ANSON."

"To MR. WILLIAM JONES, M.A.,
39, Frederick Street, Gray's Inn Road,
London."

From Mr. Jones to the Treasurer of Prince Albert.

"London, 25th October, 1843.

"MUCH HONOURED SIR,—The receipt and perusal of the communication with which I was yesterday favoured from you, Sir, by Her Majesty's gracious command, was so wholly unexpected, and so completely a matter of surprise to me, that I found myself quite overpowered by the royal condescension, and incapacitated for the task of making any immediate reply to it.

"I was indeed perfectly conscious that in all Her Majesty's extensive dominions she could not have a more loyal subject than myself, nor one who would more cheerfully sacrifice his life in her behalf; but that any thing which had proceeded from my pen, during the course of a long literary life, should have been deemed deserving of Her Majesty's notice and regard, much less of a generous remuneration, was so entirely out of my calculation, that I can truly say, a thought so utopian had never entered my imagination.

"I have attentively read your letter, Sir, and perceive, with unbounded gratitude, the provision which the royal mind has contemplated for the solace and accommodation of her old and faithful, but very unworthy subject; the very offer of which has penetrated me with sentiments of profound gratitude to Her Majesty, which no language that I can command is adequate to express. As you, Sir, have kindly undertaken to be the medium of conveying to me her most gracious Majesty's pleasure on this occasion, I beg to return my very sincere thanks for the handsome manner in which you have so far executed your commission. And now let me entreat the favour of your completing what remains, by making known to our gracious Sovereign the high sense of gratitude with which I am impressed, and also my unfeigned regret at being compelled to decline her munificent offer! In the detail which you have presented to me of the qualifications indispensable to the participation of the Charter House grant, there is one item which forms an insurmountable barrier to my availing myself of Her Majesty's intended munificence. I am not a member of the Church of England, and in consequence am disqualified: I am a dissenter upon principle, as is well known to all who are conversant with my

writings, whether historical or theological. Permit me to entreat the favour of you, Sir, to cast an eye over the paragraph on the top of the following page,* and you will instantly perceive how impossible it is for me to avail myself of Her Majesty's nomination to the Charter House Institution without a most shameful sacrifice of principle, such as I hope never to be guilty of; and similar sentiments pervade all my voluminous publications. It is true that I was educated with a view to the ministry in the Church of England, but when it pleased the Most High to open my understanding, and favour me with some little knowledge of the holy scriptures, and especially of the import of our Saviour's good confession concerning his kingdom, when in answer to Pilate's interrogation, he said, 'My kingdom is not of this world,' I bade adieu to all national establishments of Christianity, and took my lot among the dissenters, which after an interval of threescore years I have never seen just cause to regret, though persecution and the offence of the cross have been my constant companions. But I have a never-failing source of consolation in the words of my Lord and Saviour (Luke xviii. 29) 'There is no man that hath left home, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come, life everlasting.' I hope, Sir, you will pardon this prolixity; you know that one of the infirmities of old age is garrulity. Have the kindness to assure Her Majesty that my declining to accept her gracious offer arises from purely conscientious motives,—from deference to the authority of our Great Master in heaven, to whom we must all shortly render in our account! I hope you will be successful in prevailing on our most gracious Sovereign to put a favourable construction on my motives in this instance, and if afterwards she should feel disposed to extend her sympathy towards one that is worn down by age and its usual concomitants, she may possibly avail herself of some other plan of carrying into effect her benevolent inten-

tion. But should the case turn out otherwise, I shall, to my latest moments, continue to indulge an honourable pride in reflecting that I have not been thought altogether unworthy of Her Majesty's notice and regard; nor ever cease to pray that the choicest blessings which Heaven has to bestow may rest upon the royal family.

"With every sentiment of respect and gratitude, I remain, Sir,

"Your very obedient and obliged servant,
(Signed) "WILLIAM JONES,
39, Frederick Street, Gray's Inn Road."

"To G. E. ANSON, Esq.,
Windsor Castle."

The Secretary of the Literary Fund to Mr. Jones.

"73, Great Russell St., 9th Nov., 1843.

"DEAR SIR,—A few weeks ago I was requested by Mr. Anson, the treasurer of Prince Albert, to draw up a list of literary men whom I could recommend as worthy of some annual provision.

"Among others, I recommended you as a gentleman in every way worthy of such a mark of royal favour, and I regretted to find that, being a dissenter, you were unable to accept the poor brothership of the Charter House which Her Majesty offered you.

"The Queen, however, has been pleased, in the most gracious and condescending manner, to make another arrangement for your benefit, which will not interfere with your conscientious scruples. Her Majesty has directed Mr. Arbuthnot to place in my hands the sum of £60, from the Royal Bounty Fund, which I am commanded to pay to you in annual instalments of £20 each. I shall be glad to see you this afternoon, when I will arrange the mode in which you may receive this sum. I think it would be of more service to you if paid quarterly; but on this and other points I shall of course be guided by your own feelings. I cannot communicate to you this announcement of the Queen's munificence, without congratulating you most cordially on receiving such a special mark of Her Majesty's favour and condescension.

"I am, dear Sir,

"Faithfully yours,
(Signed) "OCTAVIAN BLEWITT."

"To Mr. WILLIAM JONES."

MARRIAGES.

At the baptist chapel, Rugby, by license, on Dec. 24, 1843, by the Rev. E. Fall, Mr. ROBERT MASTERS to Mrs. MARY ANN MCKINNELL, both of the above place.

At the baptist chapel, Waltham Abbey, Essex, Dec. 25, by the Rev. Jas. Hargreaves, Mr. GEORGE WILLIAM JAMES of London, to Miss SARAH ASHTON of Waltham Abbey.

* Extract from "Lectures on the Apocalypse," by W. Jones, pp. 186, 187.

"Let no dignitary of the establishment imagine for a moment that a conscientious dissenter envies him when he contemplates that superior rank in society which is derived from being connected with an opulent hierarchy, or when he hears of the ample emoluments with which it is endowed: no man deserves the name of dissenter, at any rate, he does not understand the true principle on which he should assume such an appellation, if he does not feel a full conviction, that though the highest dignities of the church and its most extensive revenues were laid at his feet, he could not, on any account, partake of either the one or the other. His views of the kingdom of Christ must be completely altered before he could take any part in the support of a system which he believes to be derogatory to the honour of his divine Master by introducing a power into that kingdom which he expressly condemns."

At Jireh Meeting, Brick Lane, Old Street, by the Rev. J. A. Jones, Dec. 25, Mr. JOB CLARK to Miss EMARY JONES, youngest daughter of the Rev. J. A. Jones.

At the same time and place, by the Rev. J. A. Jones, Mr. JOHN HENRY PRICE to Miss LUCY ANN CROOK.

At Lake Street Chapel, Leighton, Beds., by the Rev. E. Adey, Dec. 25, Mr. THOMAS INNS to Miss ELIZABETH ELLINGHAM.

At Lake Street Chapel, Leighton, Beds., by the Rev. E. Adey, Dec. 27, Mr. JOSEPH DIMMOCK to Miss C. SAMUEL.

At the particular baptist chapel, Smarden, by the Rev. W. Syckelmoore, Jan. 3rd, 1844, Mr. EDWARD GOODWIN to Miss EMILY GOODWIN, both of Smarden.

At St. Andrew's Street Chapel, Cambridge, by the Rev. R. Roff, Jan. 9th, Mr. WILLIAM MANSFIELD of Chesterton to Miss REBECCA HART of Cambridge.

At Bethany Chapel, Cardiff, by the Rev. William Jones, Jan. 11, Mr. GEORGE SULLY to Miss MARY PARDOE, both of Cardiff.

At the baptist chapel, Mill Street, Evesham, by the Rev. James Allen of Alcester, Jan. 16, the Rev. J. D. CASEWELL, minister of the chapel, to ELIZA TOWNSEND, only daughter of Thomas WHITE, Esq., of Evesham.

CORRESPONDENCE.

ON THE 2300 DAYS OF DANIEL.

To the Editor of the Baptist Magazine.

DEAR SIR,—For some months, in various parts of the country, there has been received from America, a religious periodical called "The Voice of Elijah." It is chiefly filled with explanations of prophecy, and especially the prophecy which is being now accomplished, or which is to be accomplished soon.

The design of the editor in several of the papers latterly has been to show that Christ would personally appear by the month of April, 1844. His calculations have been made in the following manner. In Daniel viii. and xiv. 2300 days are mentioned, which, according to the usual mode of explaining prophecy, are to be considered 2300 years. Regarding the division of the chapters as a modern invention, it is observed that in the ninth chapter and twenty-fourth verse, it is stated that seventy weeks were "determined," or to be "cut out," for making "an end of sin, and to make reconciliation for iniquity." These seventy weeks, or, reckoning a day for a year, 490 years, were to intervene between the going forth of the commandment to build Jerusalem, and the death of Christ; and to be subtracted, or "cut out" from the 2300 years. This leaves 1810, and on the supposition that Christ was thirty-three years of age when he was crucified, the thirty-three added to the 1810 will give 1843.

The distinctness of this calculation has led some Christians to hesitate amidst the transactions of business; and some very strangely to conclude that it was useless to contribute to religious societies; and some to spend night after night in looking for the appearance of Christ in the clouds. I therefore request permission to show your readers that the calculation is wrong, and the expectation unwarranted; that while it is a duty to be *always* prepared for the coming of Christ by

death, "they be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as though the day of Christ was at hand." Let it be observed,—

I. The eighth and ninth chapters of Daniel are by the editor *connected together*, to subtract a given number specified in one chapter, from a given number in the other, *without any authority or reason for connecting them*. Granting all that may be said respecting the division into chapters, here are *two distinct visions*; one in the *third year of Belshazzar*, the other in the *first year of Darius*; and the second vision having no reference to the first, but granted in answer to special prayer offered exclusively respecting the Jews. The two numbers, the 2300 of one chapter, and the 490 of the other, are brought together without any specified authority for bringing them together.

II. If these two numbers were *properly* brought together, still "The Voice of Elijah" is wrong respecting the present year, because of neglecting *the divisions of the seventy weeks*.

The calculation is made as though the Saviour was crucified at the *expiration* of the seventy weeks; whereas in the twenty-fifth and twenty-sixth verses it is stated that after seven weeks, and sixty-two weeks, or together, sixty-nine weeks, shall Messiah be cut off. During the seventieth week, the twenty-seventh verse states, the "covenant was to be confirmed with many." Instead of subtracting 490 from the 2300, the editor should therefore have subtracted only 483, which would have left 1817; this number added to thirty-three, would point to the year 1850. Perhaps he will be grateful for this correction when April approaches. But,

III. "The Voice of Elijah" is also wrong in the *event* anticipated at the end of the 2300 days.

Even had the editor been right in the *time*, he is incorrect in the conclusion which is

announced. In the only passage where the 2300 days are specified, it is said, "*then shall the sanctuary be cleansed.*" In the whole vision there is not one sentence respecting the second coming of Christ. The "cleansing of the sanctuary" means, I conclude, *the purification of the church* from all that is polluting, in doctrine, in practice, and in alliance. The process for improvement, and for greatly increased success, through which dissenting communities are now passing, is probably a partial fulfilment of the prophecy. The unsought and undesired separation of the Scotch church from the state, perhaps, a partial fulfilment. The approaching separation of the good from the bad in the English establishment, a partial fulfilment: and the purification of American Christianity from the defilement of slavery, perhaps, a partial fulfilment of the prophecy.

Believing that the prophecies of the scriptures have been given that they might be understood, it is to me a cause for rejoicing that they now engage the increasing attention of the church. But the great demand of the day is for *active, useful Christianity*: that the wise be wise for winning souls; the rich, rich in good works; the ministry a laborious course of consecration to the work for which it was ordained; and the church a combination of power for subduing, through God's blessing, the whole world unto Christ. Wishing you growing usefulness in your department of the work of God,

I remain, Mr. Editor, yours sincerely,
JOSEPH BURTON.

EDITORIAL POSTSCRIPT.

THE Rev. J. M. Cramp, M.A., of Hastings, has been invited by the committee of the Baptist Missionary Society to accept the office of theological tutor in the college at Montreal, vacant through the removal of Dr. Davies to Stepney, and has acceded to the proposal. It is with mingled feelings that we make this announcement. On the one hand, Mr. Cramp having been one of the editor's most intimate friends more than twenty years, private reasons concur with others of a public nature to occasion regret for his loss. On the other hand, we know of no one so peculiarly fitted as Mr. Cramp to occupy the post to which he is called. His extensive knowledge of Ecclesiastical History, and his thorough acquaintance with the Romish controversy in its diversified bearings, seem to render him, at the present crisis, the very man for Canada. May the blessing of Heaven attend him and his family, while crossing the ocean, and when located in that important colony!

Dr. Davies, late of Montreal, has entered on his engagements at Stepney College, where

he and his family are now residing. A special prayer-meeting was held by the committee at the college, on the 23rd of January, to commend him and the interests of the institution generally to the blessing of the Most High.

It may be convenient to many of the friends of Dr. Murch to be apprised that he has removed from Stepney, and that his address now is 11, Belgrave Street, Argyle Square, London.

Mr. Abbott of St. Ann's Bay, Jamaica, and his family, have reached home in safety. On the evening of the 16th of December, off the east end of the island, they spoke the Chilmark, on her way to Fernando Po, having on board Mr. Clarke and his companions, an account of whose embarkation will be found in the *Missionary Herald*. The vessel had been out of Falmouth sixteen days, but owing to contrary winds and a strong lee current, she had made but little progress. All were well; but it appeared likely from the prevalent winds that their passage would be trying. Mr. Abbott writes that during the voyage his health has greatly improved.

Mr. and Mrs. Oughton arrived at Kingston in safety on the 16th of December, after a passage of twenty-nine days, during which they encountered a severe gale, that lasted five days and five nights. Writing on the 23rd, Mr. Oughton says, "It will give you pleasure to hear that I found my church in a state of complete peace and harmony: during my absence the people have been most exemplary in their conduct." About 150 persons, who had been examined by Mr. Rouse, Mr. Oughton's colleague, were waiting for baptism.

In a very few copies of our last number, on page 4, Colchester was mentioned instead of Chichester, as a place supplied by the late Mr. Foster at the commencement of his ministry. One of them happened to go to the gentleman to whom our readers are indebted for the memoir; and, at his suggestion, we point out the error, which however had been observed, and corrected in the greater part of the impression.

One or two of our correspondents having misapprehended the purport of the article entitled "The Celestial Railroad," we beg to say that it is designed to illustrate the worthlessness of a light and fashionable Christianity, and to teach that though the inventions of modern science may in earthly things be very useful, human ingenuity and worldly wisdom can do nothing to facilitate the journey towards heaven. The piece is of transatlantic origin, and has appeared in some American periodicals; but it is due to the writer to say that in our pages it is slightly abridged.

THE MISSIONARY HERALD.



BAPTIST CHAPEL AND DWELLING HOUSE AT SLIGO VILLE, JAMAICA.

SLIGO VILLE, JAMAICA.

This township, named in honour of the Marquis of Sligo, when governor of Jamaica, was commenced in 1835, "anticipative," says Mr. Phillippo, "of the necessity that would exist for such establishments in the incipient operations of freedom, both as a refuge for the peasantry, and for the general advantage of the country."

The chapel was built by the spontaneous and energetic exertions of the worshippers. "The entire church and congregation at Sligo Ville devoted one day in the week to this object, each class labouring in succession, and often conjointly. They thus conveyed almost all the wood materials, and no inconsiderable portion of the other requisites to the spot, bearing the more ponderous timber on their heads up an acclivity along narrow and almost inaccessible paths from the woods, full three miles distant, and carrying the rest from Spanish Town, a distance of twelve miles of steep ascent; thereby, on a moderate calculation, contributing in cheerful, energetic, voluntary labour, and that in addition to monthly pecuniary donations, the sum of three hundred pounds."

A S I A.

CALCUTTA.

MEMOIR OF GANGA NARAYAN SIL.

Our account in the *Missionary Herald* for January, 1843, of the Jubilee meetings held in Calcutta, referred to a promising young native who took part in the proceedings, and included an extract from an address which he delivered on that occasion. His unexpected removal from this world, which we have now to record, is deemed by our brethren a heavy loss. It took place on the 19th of August, after an illness of only five days, which did not assume an alarming aspect till the morning of the day on which he died.

Gangá Náráyan Sil was baptized in the Circular Road Chapel on the 27th August, 1837, and on that solemn occasion gave the following account of his religious experience:

"As there are many things connected with my conversion which I feel assured will be interesting and encouraging to those who are engaged to promote the kingdom of Jesus Christ, a brief mention of them in this place will not, I hope, be deemed improper.

"It was about nine years ago that I was admitted into the Chitpur Mission school, then under the care of the Rev. George Pearce. When I first went to school, I had not a ray of knowledge concerning God and salvation. It was by the grace of God and the kind exertions of Mr. Pearce, that I began to be acquainted with the knowledge of my Creator and my sinfulness before him. Born, as I was, in a Hindu family, my views

of religion were in no way different from those of the Hindus in general. I was, both in theory and practice, a strict observer of idolatry. In this awful state I remained for two or three years after entering into the Chitpur school, when it pleased God to excite me to think on the system set forth in the Hindu shástras (for then it was I began to feel the importance of religion, through the instructions I daily received in the school), and in a few months I was convinced of its emptiness and unworthiness of acceptance by reasonable beings; at the same time I was favourably impressed towards Christianity; but knowing that there was another foreign shástra, namely, the Qurán, I therefore borrowed from a friend Mr. Sale's translation, and studied it for a few months, when I came to the same conclusion of Muhammadanism as I had previously of Hinduism. I returned with greater interest to the study of the bible, and by the blessing of God I soon found the truth which in vain I had searched for in the Hindu and Musalmán shástras; and, feeling its great importance, I became, if not altogether, at least an almost Christian, and endeavoured to live according to the bible. At the same time I felt desirous of seeking the spiritual good of my countrymen, for I thought that a man would truly be charged with cruelty in a country ravaged by a dreadful disease, who possessed a remedy that would cure, but kept the same by himself, and refused to give it to his dying fellow-creatures. Accordingly I wrote a contrast between Christianity and Hinduism, and inserted it in one of the native papers. This publication excited a persecution against me, and both in company and in the streets I was often assailed by my friends and neighbours, and the members of my family, sometimes with abuse, and sometimes with expostulation: nevertheless I continued for some months endeavouring to observe the precepts of the bible. But at length Satan took occasion to dissuade me from the way of the Lord, for some infidel works having been put into my hands, I soon fell a victim to their pernicious statements.

"The first thing that I began to question on Christianity was the divinity of Christ, and afterwards by degrees the various truths of the bible, until at last I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and Satan, and so opposed was I to Christianity, that I often spoke against it; and for a time attempted, in writing, to refute the arguments brought forward to establish its divine origin. By this exercise I learnt that Christianity was too well established by evidences to be shaken by me, and therefore I began again to think that it was true. Still I did not yield to its admonitions, through the influence of evil companions, with whom

I associated, and excesses in evil conduct, into which I had fallen. Thus was true in me the word of Jesus Christ, that ye "hearing, hear not, and seeing, see not; and light is come into the world, but men love darkness rather than light, because their deeds are evil." But about six months ago it pleased God to arouse me from my lethargy, and my mind took a sudden change. For at that time I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the scripture also came suddenly to my mind, "He that hardeneth his neck, being often reproved, shall be sud enly cut off, and that without remedy." I thought also of eternity, and other important subjects were awakened in my mind. On my return home I commenced reading Doddridge's *Rise and Progress of Religion in the Soul*, which strengthened my convictions, and made me see more plainly the dreadful precipice on which I was standing. Still I endeavoured to suppress these unwelcome thoughts, even by means which it would be improper to mention here, and thus attempted to shut my eyes to the danger which awaited me; but this I did in vain, for soon I felt that I may fight with God as long as this life lasteth, but in so doing I must perish finally. It also occurred to me at this time (and was of use in binding my stubborn heart), that Newton, Bacon, and other renowned philosophers, had not thought Christianity beneath their attention, and died happy in the belief of it: and I remembered also the death-bed accounts of Paine, Voltaire, and other infidels, who, although in their lifetime they fought against the bible, yet in their last moments were obliged to acknowledge Jesus Christ. Thus God was now pleased again to lead me to the study of the bible, with an earnest desire for salvation, and as I proceeded I felt more and more the importance of being prepared for another world. I also learnt my sinful condition in the sight of God, and my utter inability to be saved by my own works. I learned also that Jesus Christ is the only appointed Saviour, and that he is both able and willing to save to the uttermost all that apply to God by him. I left my sinful companions, and kept at home, principally studying good books. And as a candle is not lit to be put under a bushel, so I feel it my duty, having in my heart embraced Jesus Christ as the Saviour of sinners, publicly to profess myself to be his disciple in the presence of his people, which I do willingly this day. And may God strengthen me to serve him faithfully to the end of my life, that I may dwell with him hereafter. Amen."

After our late friend had been received into the church by baptism, he maintained a consistent Christian character to the last. He never was under church censure. He was careful not to expose himself or others to

temptation. He was a diligent student of the word of God; a meek and patient guide of inquirers; and a valuable preacher of the gospel. He never was formally set apart for the work of the ministry, although that measure was seriously contemplated for several months before his death; nevertheless he was, for years, in the habit of preaching to Hindus, Musalmáns, Roman Catholics, and native Christians. When in Calcutta he usually went out several times in the week to proclaim the gospel to his benighted countrymen, sometimes in the Ján Bazar chapel, sometimes in the streets and lanes of the city.

His ministrations among the native Christians, both in Calcutta and the villages, were very acceptable to them, and well adapted to their state of knowledge and their spiritual attainments. His discourses were at times somewhat diffuse, but always methodical, plain, and very practical.

His conciliatory disposition rendered him a most valuable assistant in the management of native churches. Bengális, especially those of the lower classes, are notoriously given to quarrelling; and this feature of their character shows itself not unfrequently among native Christians, at least among those who are Christians in name only. Our late friend was emphatically a *peace-maker*, and possessed, in a high degree, the art of reconciling discordant parties.

Although a decided baptist, and never ashamed of professing his sentiments on the subject of baptism, his Christian love extended to all who loved the Lord Jesus Christ in sincerity, whatever particular denomination they might have joined. And in his public ministrations it was a frequent subject of prayer with him, that denominational differences might entirely cease. He viewed them as one of the greatest hindrances to the progress of the gospel in Calcutta.

His intercourse with pious native Christians of various denominations was pretty frequent, and all seemed to esteem and love him. In his conversations a spiritual vein ran through all he said. He would not obtrude the subject of religion in an unnatural manner; and yet he succeeded in introducing it almost invariably. Although he was mild and frank, yet there was no levity about him; and his very presence seemed to banish it from the lips of others, for they felt that he was living near to God.

He preached for the last time in the afternoon of Lord's day, the 13th of August, in the Colingah chapel. His subject was the passage of the children of Israel through the Red Sea. The writer was by indisposition prevented from attending, but he has heard from others that the discourse was peculiarly solemn. Referring to the death of one of the members of the church which had taken place during the week, he compared the passage through the Red Sea with death, and

alluding to 1 Cor. x. 1—4, pointed out the necessity of following Christ by a living faith, if we would be sure of entering the rest that remaineth for the people of God. In the afternoon of the next day, Monday, he was seized with fever, which continued for several days, and although not violent, yet reduced him to a state of great weakness: on Friday evening he took a powerful medicine, which proved too much for his exhausted frame. It brought on a most profuse perspiration, which in the forenoon of Saturday began to be accompanied with many symptoms of cholera. He continued in possession of his faculties until within the last half hour of his life, when the application of powerful stimulants was ordered by his medical attendants. But even these seemed only partially to impair his consciousness.

Before any of the bystanders were seriously apprehensive of the approach of death, he was aware that his course was run. No mark of fear was to be seen in his countenance; no expression of doubt escaped his lips: but he seemed to express much inward peace; he only gave utterance to the wishes of his heart respecting the support of his wife and children, and of his heathen mother, for whom he had all along provided to the best of his ability. That mother was sitting by his side, and when, overcome by grief, she once endeavoured to comfort him by enumerating his excellent qualities, which she said would entitle him to a state of happiness, he waved his cold hand, as a token of disapprobation, and said: "Do not speak of that." He was too weak to say more, but upon being asked: "So you do not trust in your own righteousness, but in the merits and the atonement of the Lord Jesus Christ?" he nodded in token of cordial assent. When in the agony of her sorrow the mother exhorted him to call upon her gods, he showed every symptom of horror at the thought, and faintly expressed his faith in Jesus Christ. Although not many words were spoken by him during the last hours, yet his perfect calmness under the prospect of death, and the pleasure he took in prayer, showed that his faith neither forsook nor disappointed him at the last. He expired about sunset, in the presence of a number of friends, who had gathered around him, to witness his last moments.

The next day being Lord's day, and the Colingah native chapel being the most suitable place from whence the mortal remains of our late friend could be removed to the burial ground, it was determined to give to the usual afternoon service the character of a funeral service, in the hope that it might produce a deep and salutary impression on the hearts of some of the spectators. The native congregation usually meeting in the Colingah, having been joined by that of the Intally chapel, and by several European and East Indian friends, the small place of worship

was filled with attentive hearers. In the centre stood the open coffin, containing the lifeless body of him who, but a week before, in the very same place, had discoursed on death and on that living faith by which the sting of death is broken. Rámkrishna, a native preacher, after giving out a hymn,

and reading a portion of scripture, offered up an impressive prayer. The Rev. J. Wenger then delivered an address from Heb. xi. 4, "He being dead, yet speaketh;" and the Rev. G. Pearce concluded the service, and subsequently, in the Scotch burial-ground, offered up a prayer at the grave.

The following extracts from a letter written by Mr. Wenger, Nov. 14th, 1843, will be read with pleasure; especially that portion of them which relates to the revision of the Bengalee Old Testament.

I feel truly obliged to you for inquiring after my health and Mrs. Wenger's, and after our labours. My own health is never very strong, but I am rarely taken seriously ill; and much the same may be said of Mrs. Wenger. If I stay at home during the heat of the day, and have no great excitement, I can go through a good deal of plodding work; but exposure to the heat unfits me for exertion. God has mercifully preserved us during an unhealthy rainy season; I had, however, a smart attack of fever in the latter part of July, and again early in August, which rendered the repeated application of leeches to the head necessary, and has left a tendency of blood to the head. Mrs. Wenger, on the 26th of October, was made the happy mother of a little son, and I am thankful to say, that hitherto God has preserved them both in excellent health.

In connexion with the *native church* in Colingah, I conduct two services on the sabbath, one at 10, the other at 4 o'clock; these being the most convenient hours to the natives. We also have a prayer-meeting, combined with a brief exposition, on *Wednesday* evening at 7. On *Lord's day* evenings and *Thursday* evenings I frequently have two or three inquirers with me in the study. Then there are other interviews with the members which need not be detailed.

During the last two months, or a little more, I have generally gone out with brother Leslie on Monday and Friday evenings about sunset, to preach to the Hindus and Musalmans in the streets. Brother Leslie is admirable in this kind of work. He usually collects the congregation, and speaks for about half an hour in Hindi or Hindustani, according as our hearers are either Hindus or Musalmans. After him I give an address in Bengali. If you look at a map of Calcutta, you will see that the Bow Bazar Road runs across the city, from east to west. North of that road the natives mostly are *bona fide* Bengalis; but south of it (where nearly all Europeans and East Indians reside) they are mostly Musalmans, or up-country Hindus, both of whom prefer either Hindustani or

Hindi to Bengali; although nearly all have a smattering of the latter language. As we live in this more southern part of the city, Mr. Leslie has ample opportunities for preaching in the languages which he acquired at Monghir. We usually go to a cross-road near the burial-ground, taking our stand in the Circular Road; in this place we find it comparatively easy to obtain an audience of 150 hearers or thereabouts. Some Musalman opponents made a grand effort to beat us out of the field by noisy and imperious disputation, but brother Leslie has settled them by insisting either upon their being silent, or upon our going to another place. The people evidently understand us well, and listen with attention. Sometimes a native preacher joins us, but these assistants usually go to other spots nearer their own homes. I could fill some sheets with accounts of our addresses and conversations on these occasions; but refrain, because you must have read the substance of them many times.

My chief work is connected with the publication of the Bengali scriptures. For nearly two years now I have had, alone, the correction of all mere *reprints* of any parts of them. This labour is greater than you are perhaps aware of, but I need not point out particulars.

To the Old Testament in Bengali, now in course of publication, I daily devote several hours. The selection of the *references* devolves upon me exclusively. The share I take in the other parts of this work is the following. When a page, or rather a long slip amounting to about a page, has been set up, I read it, with a view to ensure a correct pointing and orthography. This done, Dr. Yates compares it with the Hebrew, and makes the necessary alterations accordingly. Then it is corrected at the press, after which it returns to me. I compare it with the Hebrew, and write my observations on the margin. In these I *propose* emendations, and state the reasons which lead me to propose them. Then I write the references at the bottom, after which the proof goes to Dr. Yates. He reads it, weighing my suggestions, and either adopts or rejects them. Then the proof is corrected, and returns to

me in the shape of a page, regularly set up, with the references, &c., below. This page I compare either with Dr. Carey's version, or else (and this I have commenced since we came to the prophets) with De Wette's German translation, the best in the world, as far as I know, except in the passages which refer to the atonement and the divinity of Christ. The margins of such a page are again be-studded with suggestions. Dr. Yates next reads four pages (a form), again considering my previous remarks. In this proof he corrects chiefly the *style*. When he has seen it, it returns to me for correction. Another proof of four pages is usually the last Dr. Yates sees; I read that also, and a subsequent one, in which I chiefly pay attention to the typographical correctness, which being satisfactory, the proof is ordered for *press*. This is for the quarto edition. I am also responsible for the correct reprint of it in the octavo form, although I confess that the pundit alone usually reads the eight pages when put together. I only glance over it cursorily, before it goes to press. This, you will acknowledge, is *tedious* work, though by no means uninteresting. We are now far advanced in Jeremiah. You can easily imagine that sometimes much time is spent over a few verses. Occasionally Dr. Yates and I meet personally, to discuss some particularly difficult passage. Although our progress, in this way, is but slow, yet we hope it is sure; and the work, when completed, will stand for a considerable time. That it will be the *final* or *standard* version, I do not expect; for the language is still in a transition state, and forms an awkward medium of expressing true and Christian ideas on religion. When Dr. Carey came, he found the language scarcely so far advanced as the Greek was in the time of Homer. All the literature was of a poetical

nature—and poetry, not like Homer's as to the ideas and the colouring, but like the poorer parts of the *Odyssey* as to versification. Dr. Carey was the first Bengali *prose-writer* of any note. Since then the language has made rapid strides; but when it has become thoroughly Christianized it will be something very different, I expect, from what it is now. Take, as an instance, the word *rain-bow*. The real Bengali word for it means *Râma's bow*; but to avoid the heathen term, Christian writers use a word which means *cloud-bow*, a word which may be justified by passages, I believe, from Sanscrit authors, but which the natives, as long as they are heathen, will not understand so well as they would *Râma's bow*. A standard version of the bible will, I think, be executed some *ages* hence, by native Christian scholars: but it is of the highest importance, in the mean time, to supply the best *temporary* version that can be made.

I may here also mention that all Bengali *tracts*, printed at our press, pass through my hands; and that otherwise a portion of my time is devoted to the objects of the Calcutta Tract Society.

Then I have to collect the money for our auxiliary society, and to compile its reports; and here I am sorry to say, I find that owing to the instability of Calcutta society, and to the numerous claims upon the liberality of the small charitable public, I have not been able to get much this year—only 1600Rs. Mr. Biss, our treasurer, has advanced about 1800Rs. Will you kindly, at your earliest opportunity, bring before the committee the important question, how far they are prepared to take upon themselves the charge of the *village stations*, so as to provide not only the salaries already given to some native preachers, but also those of the rest, their *travelling expenses*, and the building and repairs of chapels.

A letter from Mr. Wenger to the young people connected with Pembroke Chapel, Liverpool, is subjoined, under the persuasion that it will interest others in different parts of the kingdom, as much as those to whom it was originally addressed.

My dear young Friends,—

It has given me great pleasure to hear that, although Calcutta is distant from Liverpool many thousand miles, yet your thoughts can travel so far, and your affections and efforts extend to the poor children who inhabit this heathen land. I thank you with all my heart for the promise you have made—and I am sure you will not forget it—to do what you can in order that the children of this country may receive instruction such as you receive in your favoured England. In order to give you an idea of the circumstances of the girls, for

whom your contributions are intended, I will tell you a little about them.

First, *where do these girls come from?* If you look at the map of India you will readily find Calcutta, that large city full of idolatry, where I am now writing. Now supposing you travel from Calcutta due south, you will see that there is a good track of land to be traversed before you reach the sea. It is easy to make this journey on the map, but not quite so easy to make it in the country itself; for it is covered with water, almost entirely, from the end of June to the end of

December. In January, February, and June, it is nearly a continent of mud. In March, April, and May it is dry and parched; but then there are no roads, and the sun is so fiery hot, that a European cannot expose himself to it without the greatest danger to his health. I have been down there many times, but always when the country was under water. The way of travelling then is this. For about six miles you go in a palanquin, which is a small couch with a wooden roof, carried by four men. When they leave you, you step into a *salti*, which is a canoe made of the trunk of a *sál* tree. In that canoe there is not over much room. It is about twenty feet long, and just broad enough for one person to sit down in. At each end there is a man standing with a long pole in his hands. This he puts into the water, which is every where very shallow, and so he pushes the canoe along, the bottom of which frequently touches the ground. If you travel in this way about sixteen miles—through many villages—you at length reach a place called Nursigdarchoke; if you go thirty-five miles, you come to Luckhantipoor; and if you go fifty miles, you come to Khári, which latter village is near the borders of an immense marshy forest called the Sunderbuns, which is the haunt of wild boars, buffaloes; tigers, and rhinoceroses. I tell you the names of these three places because in each of them there is a chapel and a church, and because there and in the neighbouring villages, a considerable number of native Christians live, in all about 200 families. The ground on which the people there build their houses is always raised by them, and the villages and houses in the rainy season almost all look like little islands. The people have scarcely any food but boiled rice and fish. Rice grows very well in that marshy land, where nothing else would grow, and the fish are caught by the women and children in traps which you would take for birds' cages, if you saw them. The people are mostly very poor; their children have scarcely any—many of them no clothing at all. The houses mostly consist of four mud walls, covered with a thatched roof. Some of them, instead of mud walls, have only mats made of split bamboo, and tied to posts by string made of the bark of cocoa-nut trees. Is it not very remarkable that these poor people should have been chosen by God before the rich brahmins, that they might receive the grace of God? Almost all the girls in our school come from this part of the country, and the parents of all of them were once idolators.

And where are the girls now? We have at present thirteen in our school, which is just north of the Circular Road chapel. There they are living on a pretty large piece of ground, surrounded by four walls. On that ground there is a bungalow (which means a house with mats instead of walls,

and a thatched roof), which is used part of the day as a school-room. In another bungalow the girls sleep, not on the ground, as their parents are obliged to do, but on planks raised about a foot and a half above the ground. On these planks there is a nice clean mat put for every girl to sleep on, and they have in the cold season a good warm sheet to cover themselves with. A third bungalow is occupied by the master, who is a native Christian; the fourth bungalow serves as a kitchen and eating room, where at meal times you might see them sitting on the ground and eating their rice and fish, and whatever else they have, with that spoon and fork which, I dare say, Adam used whenever he dined, I mean with their fingers. Then there is also a pretty large tank (or pond), in which the rain-water collects, and which supplies the children and ourselves, and many other families, with water.

And what do these girls learn? They do not learn English, but their own Bengali language, and in that they are taught to read and to write, as well as cyphering, and I hope soon also singing. They have most of their lessons in our own house, where Mrs. Wenger, their master, and a native Christian woman teach them. The elder girls read very well, and learn their catechism and verses in the bible very readily. They also learn plain needlework and marking. I dare say Mrs. Wenger will some time or other send you a sampler worked by one of them.

When Mr. Pearce had the school, several of the girls became pious; and I have just heard that one who left us in August last to be married, is now a candidate for baptism, and will I hope soon join the church at Khári.

You have many good reasons for helping us to teach or educate these girls: for scarcely any women in this country are ever taught to read. They are married (I mean the heathen girls) when they are eight or nine years old; and when they are married they do not become the friends of their husbands, but only their slaves. They are often beaten and ill-treated, and live in all manner of wickedness. But when they are taught to read and understand the bible and other good things, they become much better; and indeed I think they are naturally quite as clever as English children.

I must conclude for this time: meanwhile I would ask you to thank God for the bibles which you have, and for the instruction you receive, and for the gracious Saviour whom you know. I hope you will persevere in your efforts to do good to the poor Bengali children.

Thanking you for the love you show to them, I remain,

With Christian affection,

Yours sincerely,

J. WENGER.

MONGHIR.

A letter has been received from Mr. Lawrence, dated September 6, 1843, containing the following interesting facts:—

Last sabbath, being the first in the month, we had the high satisfaction of welcoming to the Lord's table seven new members, who, on the previous Wednesday evening, had put on the Lord Jesus Christ by baptism. In my last letter, I believe, I expressed a hope that there were several among us who appeared to have felt the power of divine truth, and were anxiously inquiring what they must do to be saved. We have watched over these persons with many fears, and much prayer. For several months past they have been exceedingly desirous of joining the church, but though we hoped well respecting them, we deemed it prudent to keep them waiting for some time longer: at length, however, our friends became so well satisfied of their sincerity, that we all felt it to be both our duty and our privilege to receive them. We had been earnestly praying that God would be pleased to honour his own name by adding to his church here, such as shall be saved; and I trust we do, and shall, rejoice over this addition, as an answer to our prayers. Now, we have been permitted to see just as many baptized, and united to the church, as have been removed from it by death, in the course of the past two and a half years.

Two of the seven are advanced in life (a European, and his wife, an East Indian), and they have for many years attended the means of grace here; but, until lately, they do not appear to have understood and felt the power of the gospel. The other five are young people, who have been brought up, for the most part, among the friends of the Redeemer; they have, consequently, met with but little at present to try their principles. Still, as we hope, they are truly sincere in giving themselves to Christ, we have every encouragement also to hope that He, who has promised grace for every time of need, will sustain and keep them in the paths of truth and righteousness unto the end. You will be pleased to learn that one of them is the son of our beloved native brother Shujaatali, a youth of sixteen, who, I hope, as he grows in years and experience, will prove very useful to the cause of Christ. Two of the remaining four are natives, and two have European fathers but native mothers. All, except one, understand the English language, and are in the habit of attending our English as well as Hindustani services.

There are a few others, who for some time past have been under Christian influence, and have manifested much serious interest in the usual means of grace. So that we have much reason to be grateful, and to feel encouraged by the present pleasing aspect of things among those who compose our usual and stated congregations.

I wish I could say we have equal encouragement among those who are without; but alas! it is quite the contrary. There is not the least symptom of spiritual life discoverable among all the thousands of Hindus and Mohammedans around us: not one do we know who shows any signs of a sincere concern for the salvation of his soul. Hearers, we continue to have many, but oh! where is the understanding mind and the obedient heart?

Somewhat more than a month ago our excellent native preachers, Nainsükh and Sudén, in company with brother Hartur (one of Mr. Start's brethren, who was baptized here a short time ago, and is much beloved by us all), set off on a preaching tour up the river Gundhuk. They have travelled sixty or seventy miles, as far as Muzaffarpur, and have visited eighty or more villages. Our brethren write us word that they have been listened to in many of these villages with very great attention, and they hope, in some instances at least, that their hearers were influenced by something better than mere curiosity. May the Lord cause his word to take deep root in the hearts of many!

As Mr. Leslie has now accepted the pastoral charge of the Circular Road church, we can no longer entertain the hope of seeing him back in Monghir. All deeply feel his loss, but we are reconciled to it from the consideration that there is great hope of his being more extensively useful in Calcutta.

Mr. Moore has returned from Bhagulpore, and, I am happy to say, both he and Mr. Parsons are quite well. On the seventh of last month it pleased our all-wise and gracious God to take to himself our afflicted little boy, Ebenezer. He had been worse than usual for more than a month previous, but he was suddenly seized with convulsions on the afternoon of the seventh, and expired in a few hours. This was a painful dispensation to us, but we believe "it is well;" our dear little lamb is now both safe and happy in the bosom of the "good Shepherd."

AFRICA.

FERNANDO PO.

Mr. Sturgeon writes from Clarence, September 17th, 1843, as follows :—

The change of circumstances in which we are now placed are such as to awaken the most devout and refined sentiments of which we are capable. After labouring "far distant from our native home" for nearly two years alone, to receive under such circumstances great accessions of strength, comfort, and counsel, imparts a joy known only to those who have passed through the like scenes. Long may our beloved brethren, with those whom we hope soon to see, be permitted to labour in bleeding Africa for the good of souls and the extension of our Redeemer's kingdom. Before the arrival of our brethren we held several revival prayer-meetings, which have made a deep impression upon the minds of the people generally. Upon one of these occasions the people wept aloud, and as I was about to close the meeting by prayer, it became so universal, that my voice could not be heard. As I could not dismiss the assembly in such a confused state of things, I requested the congregation to resume their seats, and compose their minds; which being done, I concluded the meeting by imploring the blessing of him who "loves to hear when sinners pray." The people then, with one or two exceptions, separated in a manner becoming those who were leaving the house and worship of God. Whenever I have witnessed any undue excitement, it has been my invariable practice to attempt its suppression with promptness and affection; conceiving it to be as derogatory to the divine being as it is subversive of genuine piety. But I always feel it my duty, when I thus act, to explain to the people the difference between noise and religious feeling; the injurious effects of the former and the advantages of the latter. But notwithstanding the few extravagances at the meeting referred to, we hope that many began then to pray for the first time. From the statements of various revivals having taken place, it is natural that we should look for their results in reformation of conduct in the inhabitants of our town. In this respect we are not disappointed. Our enemies are led unwillingly to confess that a recent change has taken place both in domestic and in public life. Many of the parents now not only keep their houses clean, but also clothe their children; and as several respectable houses have

lately been built in Clarence, and others are in progress, the town is beginning to exhibit an improved appearance externally.

Our congregations on the week evenings present a decent appearance, though for many months after our settlement here we were but too frequently disgusted on these occasions; but on Lord's days the appearance of our people is but little inferior to the generality of your English congregations. The gardens in our neighbourhood are in a deplorable state. I have at length succeeded in getting my own garden in comparatively good order. Arrowroot, cocoa, cabbage, sweet potatoes, pines, and water-melons, make up the greater part of its productions. Arrowroot grows well here, and by its cultivation much aid may be rendered to the mission. I am clearing a piece of ground adjoining my garden, with the view of forming a small cotton plantation. For this purpose I have reared upwards of 200 cotton-plants, and hope within the next few months to raise a still larger number. I have also a small flower-garden, but as flowers are almost unknown here, my supply is very limited. But I must again refer you to the spiritual garden, in which there is a great variety of plants, from different soils, and of various growths. On Lord's day (August 20th) I baptized thirteen persons in Waterfall brook. One of them is from Old Calabar, that prolific seat of the king of terrors. His name is Joseph Johnson, and being a man of lovely disposition and consistency of conduct, we hope that he will be made a great blessing to his fellow-countrymen living here. Among the females there is one who has been notorious for pride, malice, and cruelty; but by the grace of God her jewels of gold are exchanged for the ornaments of a meek and quiet spirit; and previous ferocious dispositions are supplanted by penitence, faith, and love. We cannot expect, dear sir, that the strongholds of Satan can be thus attacked, and fall, under the powerful and benign influence of the gospel, without the hostile power of darkness being called into action. For this we are prepared; and may we be faithful to God, and to souls, endure the conflict, and come off more than conquerors through him that loved us. Pray for us."

WEST INDIES.

JAMAICA.

MR. TINSON.

Our friend Mr. Tinson has undergone a severe surgical operation. It was supposed at first that it would be necessary for him to return to this country ; but on the 21st of December, a large cancerous tumour from which he had been suffering was removed, at Kingston, by Dr. Tuthill, assisted by other eminent medical practitioners on the island. One of the professional gentlemen, writing three days afterwards, states that Mr. Tinson bore the operation admirably ; that, with the exception of a slight rigour, no apparently untoward symptom had occurred ; and that he presented his sincere congratulations for the so far favourable issue of a serious operation on one of the society's most useful missionaries, with the earnest hope that God would graciously complete his restoration to health.

On the evening before the operation took place, special prayer-meetings were held in both the baptist chapels in Kingston.

DEPARTURE OF THE CHILMARK FOR AFRICA.

Mr. Clarke and his companions sailed from Falmouth, for Fernando Po, on the first of December. Valedictory services, in which they were commended to the divine protection and blessing, had been held previously at several places ; and on Tuesday evening, Nov. 28th, a very large meeting was held in the baptist chapel, Falmouth, at which suitable addresses were delivered and prayers offered ; and about fifteen hundred persons partook together of the Lord's supper. The following is a list of the persons who embarked—

Mr. and Mrs. Clarke. Mr. Saker (assistant missionary), Mrs. Saker, and child.

Teachers—Mr. and Mrs. Bundy ; Mr. and Mrs. Norman, with four children ; Mr. and Mrs. Ennis, and three children ; Mr. and Mrs. Gallimore, with two children ; and Mr. A. Duckett.—Misses Stewart, Davis, and Cooper.

Samuel and Joseph Fuller, to join their father, a teacher already in Africa.

Settlers—Mr. and Mrs. Trusty, with one child ; Mr. and Mrs. Phillips, with one child ; Mr. and Mrs. Duffus, with two children ; Mr. George Williams, John Gordon, and Mr. and Mrs. White : in all forty-two.

On the 2nd of December Mr. Knibb wrote thus :—

The Chilmark sailed yesterday, and is now in sight of Kettering. She carries a noble band of missionaries. If ever I wished to have my likeness taken it was when I requested and obtained permission to steer her out of harbour, which, under the directions of the captain, I accomplished. Oh, it was an interesting sight ! There stood dear Clarke, his face beaming with calm, dignified joy ; there his beloved wife ; there his interesting band and the playful children. Among the number was one whom my dear boy William, now in heaven, taught to read. There stood another who received his education from myself when

at Kingston, and there a lonely widower, whose wife, after having engaged to go, was suddenly called to her rest, and was only buried three days before the vessel sailed ; and who on her death-bed urged him to proceed to Africa : there the superintendent of my own sabbath-school, who in parting said, "Take care of my brother, and speak to him about Jesus." Oh, it was a noble sight ! For all particulars I must refer you to our Herald, and to dear Clarke's letter. In twelvemonths we shall have enough to freight another vessel.

The following lines, composed by a member of the Committee after hearing the foregoing letter, will gratify our readers :

THE CHILMARK'S DEPARTURE.

Spread wide the flowing canvass !—Soft
As music's breath, the favouring breeze
Wakes from its mountain rest, to waft
The " Chilmark " o'er those distant seas
'Tis hers to traverse, ere her crew
Shall Afric's rising headlands view.

Haste, on the taper mast-head high,
The graceful pennon to unfold :
The radiance of the morning sky
Will blazon it with hues of gold ;
As if rejoicing to bestow
On freedom's sons its brightest glow !

No hardy helmsman's practised hand
Turns, at its will, the ready wheel :
A brother steers them from the land,
Where, mingling with devoted zeal,
The undaunted energies of youth,
He combated the foes of truth ;—

Long ere upon these Western Isles,
Sweet freedom, thou hadst looked in love ;
And bright with those benignant smiles,
That win their beauty from above,
Redeemed the negro from his wrongs,
And turned his sorrows into songs !

And mark ye *him*, whose placid gaze
Is fixed upon the lessening shore ;
As though the scenes of other days,
In all their freshness, passed before
His thoughtful spirit,—kindling there
Emotions such as few can share.

Not now, that chosen saint of God
First trusts the ocean's treacherous waves :
As mercy's herald, once he trod
Those shores the trackless Niger laves ;
Where to the heathen's wondering eye,
He raised his Master's cross on high.

Land of his hopes !—the frequent prayer
Methinks is answered from above ;—
He comes, with *these* thy sons, to share
The willing toil,—the work of love :—
Thy children ! long estranged from thee,
But now returning, saved, and free.

The mother, smiling through her tears,—
The prattling child, all careless joy,—
The sable convert, who reveres
The memory of the sainted boy,—
With brethren, "one in Jesus," throng
The Chilmark, as she bounds along.

But one is wanting ;—called away
From earthly toil to heavenly rest,
Her sun went down while yet 'twas day ;
But granted is her last request,
For thou, amidst this blessed band,
Poor, lonely widower, dost stand !

And now, speed on, brave bark ! To see
Their fathers' distant homes they pant ;
" How beautiful their feet " will be
As 'neath *their* shade the cross they plant ;
The God of heaven with beams benign,
On all their labours deign to shine !

HOME PROCEEDINGS.

LEEDS.

On Tuesday evening, January 2nd, a meeting of the teachers, friends, and scholars of the baptist Sunday schools in Leeds was held in South Parade Chapel. Nearly 500 children sat down to tea, after which the Rev. P. J. Saffery gave a lecture on the Baptist Missions, which was illustrated by large maps prepared for the occasion. At the conclusion of the lecture the following resolutions were passed by

the children with great enthusiasm, having been previously explained and enforced by most appropriate speeches from Messrs. Parkin, Midgley, Finnie, and Firth.

" 1. That we, the scholars in connexion with the South Parade Sunday-schools, thankful to almighty God for the blessings he has bestowed upon us, in giving us his holy word, and kind teachers to instruct us therein, are anxious

that the children in heathen lands should have the bible, that they also may be instructed in those things which will lead them to heaven and to God.

"2. That, in order that we may do something towards sending the gospel to those who have it not, we now agree to form ourselves into an auxiliary society, to be called the

South Parade Juvenile Baptist Missionary Society, and we promise to do all we can to promote its welfare, and trust that God will bless our humble attempts to aid in bringing sinners to the Lord Jesus Christ."

Subsequently a committee and officers were appointed. James Richardson, Esq., was elected by the children as chairman of the meeting.

MANCHESTER.

On Thursday evening, January the 4th, the annual Congregational and Juvenile Missionary meeting was held at Union Chapel. Previous to the meeting a large party of friends sat down to tea, after which they were addressed by the chairman (the Rev. F. Tucker, B.A.), Mr. Bolton (the secretary), the Rev. P. J. Saffery, who gave a detailed account of the

present state and prospects of our Foreign Missions, Mr. M'All (son of the late Dr. M'All), and the Rev. Messrs. M'Kerrard and Lord.

There is, in connexion with this auxiliary, a working society for Africa, from which a large number of garments have already been supplied for the use of our mission there.

WIGAN.

On Lord's day, January the 7th, sermons were preached in Wigan, Lancashire, by the Rev. P. J. Saffery, when contributions and

collections were made amounting to £21 13s. 6d. This is a noble effort on the part of our friends there.

NORTHAMPTONSHIRE.

A series of about twenty meetings of an exceedingly interesting character was lately held in Northamptonshire, at which Mr. Fraser attended, who has furnished the following account of them.

The deputation was likely to feel interested in attempting to awaken the sympathies of the youth in the county that was the chief scene of labour of the founders of the mission. To impart, by the divine blessing, to the grandchildren and the great grandchildren of those now in heaven, who had witnessed the power of the missionary spirit in their honoured pastors, seemed an object of unusual interest; and the cordiality with which the deputation was every where welcomed, showed that although the fathers were gone, a goodly portion of their spirit still remains. In all, fully six thousand young persons were addressed, besides nearly the same number of old persons, who seemed equally interested in the proceedings. At all the places, collecting books were left, in order to the formation of juvenile institutions. Upon the whole, we trust that some saving impressions were made upon the young, this being an object the deputation keeps con-

stantly in view, and that satisfactory results will appear in regard to the funds of the parent institution. With extreme propriety our first meeting was held at Clipstone. The house still remains, and the room, where the "Fathers" first opened their minds to each other on the great question of a mission to India. Here, in that room, they sat through a long night, and well on in the morning, and alternately talked and prayed about India. What a meeting! what men! Heaven knows how much the subsequent results were dependent upon *this* meeting.

The chapel was full, and the young people appeared greatly interested. At Kettering the chapel was densely crowded, numbers going away unable to obtain admission. The greatest cordiality exists between our brother Robinson and Mr. Toller, the independent minister. This is as it was wont to be between Mr. Fuller and Mr. Toller's father. We had, therefore, Mr. Toller's young people. The service was commenced with singing and prayer by the pastor, after which the children were addressed for fully an hour. The closest attention, without the least interruption, continued to the close. All seemed to feel, and no wonder. There were

Mr. Fuller's chapel and pulpit; there on the right a marble tablet to his memory; not many yards behind, his grave: his spirit seemed in the place, and one could conceive of his joy as a thousand young voices pledged themselves to a cause that lay so near his heart. The deputation look back with pleasing associations to the time with the dear young people and the much respected pastor at Kettering.

A very good meeting was held at Olney. Pleasing recollections of Sutcliff, and John Newton, and Cowper. The young people seemed interested. On the evening of the same day went on to Hackleton, a heart-stirring spot. Took tea in the room where Carey preached his first sermon. The chapel crowded; a deep and lively interest amongst the young. One would almost think that the ground about here *grew* the missionary spirit; old and young seemed equally alive to the great object brought before them. Here arose rather an interesting conflict between two of our young friends, the grandsons of the good man to whom Carey was apprenticed. A sentence was quoted in the address out of the book of Isaiah, without mentioning the chapter and verse; the young people were requested to find it out, and the first that found it was to be rewarded by the superintendent of the school. The law of the house required that our two young friends should go to

bed together. The one, a little drowsy fellow, determined to go to bed immediately; the other was equally determined to find the passage before he slept. Our industrious young friend held on and conquered: at two o'clock in the morning he found the passage. Rather out of humour, our other young friend now retired to rest. On the following morning we visited the little out-house where Carey served his apprenticeship; and a fine old man, his fellow apprentice, chopped off for us a piece of an old oak-tree "on which Carey often leaned, and in which he often stuck his awl." We left, and thought of him "who chooseth the foolish things of the world to confound the wise, and things that are not to bring to nought things that are, that no flesh should glory in his presence."

Our last meeting was held at Blisworth. Here the friends had a tea-meeting. Several ministers attended from the neighbourhood. There appeared a deep impression made upon the young as to their *own* personal interest in the Saviour. The meeting closed with singing "Crown him Lord of all." We do earnestly pray that the divine blessing may rest on the several meetings thus held, and that the results will greatly contribute to the advancement of the Saviour's glory both at home and abroad.

LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	FERNANDO PO	Merrick, J.....	Oct. 6.
AMERICA.....	MONTREAL.....	Girdwood, J.....	Dec. 5 and 26.
ASIA.....	CALCUTTA	Evans, W. W.....	Nov. 14.
		Small, G.....	Oct. 17, Nov. 13.
		Thomas, J.....	Nov. 14 and 21.
		Wenger, J.....	Nov. 14.
	COLOMBO.....	Daniel, E.....	April 12, June 20.
	MONGHYR.....	Lawrence, J.....	Sep. 6.
	SEWRY.....	Williamson, J.....	Nov. 11.
BAHAMAS.....	NASSAU.....	Capern, H.....	Dec. 15.
	TURK'S ISLAND.....	Littlewood, W.....	Dec. 11.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	Dec. 9, Jan. 9.
HAYTI.....	PORT AU PLAT	Griffin, W. P.....	Nov. 6.
HONDURAS	BELIZE	Henderson, A.....	Nov. 11 and 15.
JAMAICA....	ALEXANDRIA.....	Newbegin, W.....	Dec. 5.
	BETHTEPHIL.....	Pickton, T. B.....	Nov. 14.
	BROWN'S TOWN	Clark, J.....	Dec. 5.
	CALABAR	Tinson, J.	Nov. 17, Dec. 5.
	CLARENDON.....	Reid, J.....	Nov. 13, Dec. 1.
	FALMOUTH	Clarke, John.....	Nov. 14, 25, & 29.
		Knibb, W.....	Nov. 14, Dec. 2 (2 letters).
		Do., and others...	Dec. 6.
		Yarnold, S. R.....	Dec. 4.

JAMAICA	LUCEA	Francies, E. J.....	Nov. 1 and 16, Dec. 5.
	MOUNT HERMON.....	Hume, J.....	Nov. 28.
	PORT MARIA.....	Day, D.....	Dec. 6.
	PROVIDENCE.....	Saker, A.....	Nov. 15.
	STEWART TOWN.....	Dexter, B. B.	Nov. 16.
Off MADEIRA		Phillippo, J. M....	Dec. 9.
TRINIDAD	PORT OF SPAIN	Cowen, G.....	Nov. 18.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Kitson, of Brixton Hill, for a parcel of children's dresses, for Rev. J. Clarke, Fernando Po ;
 Friends, at Swanage, for a box of books and useful articles, for Africa ;
 Mrs. Clements and Miss Sargeant, of Laytonstone, for a box of clothing, for Rev. A. Henderson, of Belize, and a box of clothing, for Africa ;
 Miss Morgan, of Birmingham, for a parcel of clothing, for Mrs. Clarke, Fernando Po ;
 Miss Hatch, of Wallingford, for a parcel of magazines ;
 Mr. Robert Hooppell, of Winscombe, Somerset, for 12 volumes of Baptist Magazines ;
 The young ladies of Miss Hart's school, Braintree, for a parcel of clothing, for Africa ;
 Rev. W. Bolton, of Walton on the Naze, Essex, for a box of books, for the Jamaica Theological Institution ;
 Friends, at Boroughbridge, by Mr. G. W. McCree, for a box of clothing, for Africa ;
 Friends, at Ipswich, by Mr. Pollard, for a box of clothing, for Africa ;
 B. S., for a parcel of magazines, for Africa ;
 Mrs. Moore, of Homerton, for a parcel of magazines ;
 Mrs. Hobson, of Lambeth, for a parcel of magazines ; and
 The Religious Tract Society, for a grant of tracts and books, for Trinidad.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March ; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of the next month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of December, 1843.

Annual Subscriptions.			Donations.					
	£	s. d.		£	s. d.		£	s. d.
Allen, J. H., Esq.....	2	2	0	A Friend, by Mr. A.		Anon., for Sanscrit Old		
Thornton, Miss S.....	2	2	0	Hodge, for Africa...	1	Testament	4	0
	1	0	0	Ditto, by ditto, for		Do., for Patna Orphan		
				West Indies.....	0	Refuge'.....	2	0
					10		0	

	£	s.	d.
Friends, for Rev. J. M. Philippo's Schools, Spanish Town	8	5	0
Ladies' Anti-Slavery Committee, Southwark	10	0	0
London Ladies' Society, for Rev. J. M. Philippo's Schools, Spanish Town	50	0	0
Do., for Manchester	10	0	0
Newton, Mrs.	0	10	0

Legacies.

Hogg, Rev. Reynold, late of Kimbolton	90	0	0
Llewellyn, Mrs., late of Vurlong House, near Cowbridge	5	0	0
Satchell, W., Esq., late of Kettering	5	0	0

LONDON AND MIDDLESEX
AUXILIARIES.

Devonshire Square—			
Collections	22	1	8
Contributions	4	4	10
Do., for Africa	1	1	0
Ladies' Annual Contributions, for Female Education in India	7	5	0

BERKSHIRE.

Wallingford—			
Cards, by Masters Jno. and Joseph Hatch	0	18	9

BUCKINGHAMSHIRE.

High Wycombe—			
Collections			
Public Meeting	8	15	7
Crendon Lane Chapel	3	13	2
Ebenezer ditto	3	16	8
Contributions	24	13	6
Do., for Schools	2	1	0
Do., for Miss. Vessel	2	12	0

CAMBRIDGESHIRE.

Cambridge—			
Contributions	73	6	5
Do., for China	0	10	0

GLOUCESTERSHIRE.

Lechlade—			
Collection	0	17	0
Contributions	7	12	3
Tewkesbury—			
Collection and Contributions	33	7	1
Contributions, for Native Schools	4	19	6

HAMPSHIRE.

Portsmouth, Portsea, & Gosport Auxiliary, on account	60	0	0
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KENT.

Dover, Salem Chapel	10	0	0
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LINCOLNSHIRE.

Burgh—			
Collection	5	5	0
Horncastle—			
Collection	6	10	5

Contributions	5	6	8
Do., Sun. School	1	17	6
Horsington—			
Collection	1	4	11
Mareham-le-fen—			
Collection	1	0	6
Partney—			
Collection	2	16	0
Spalding, Ebenezer Chapel—			
Collection	2	11	0

MONMOUTHSHIRE.

Abergavenny—			
Penny, Mr. J. A.S.	0	10	6

NORFOLK.

Fakenham—			
Cates, Miss M. M., Collected by Christmas Cards	1	0	0
Lynn	20	13	0

NORTHAMPTONSHIRE.

Stanwick—			
Contributions	1	13	2
Do., Sun. School	0	6	10

NORTHUMBERLAND.

Berwick upon Tweed—			
Paxon, Mr. John, for Sanscrit Old Testament	1	0	0

NOTTINGHAMSHIRE.

Collingham—			
Collections and Contributions	29	14	8
Nichols, Mrs., for "Eliza Collingham"	4	0	0
Sunday School	0	2	0

OXFORDSHIRE.

Banbury—			
A Poor Man, an expression of gratitude	0	5	0

SOMERSETSHIRE.

Bedminster—			
Boyce, Mr. T., for Chapel at Morlaix	10	0	0
Winscombe—			
Collection	1	0	0

SUSSEX.

Hastings, on account	1	1	0
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WARWICKSHIRE.

Birmingham, on account	66	11	0
Ladies' Society, for Rev. J. M. Philippo's Schools	10	0	0

WILTSHIRE.

Bradford, by P. Anstie, Esq.	3	2	6
Stratton, by Rev. R. Breeze—			
Collection	1	12	7
Contributions	2	8	0
Do., Sun. School	0	4	1

YORKSHIRE.

Bingley—			
Collection	2	2	0

Cullingworth—			
Collection	1	2	1
Earby—			
Collection	1	10	0
Leeds—			
Marshall, J. G., Esq., for Sanscrit Old Testament	5	0	0
Shipley—			
Collection	5	7	7
Contributions	17	2	9
Sutton—			
Fawcett, Mr., for Miss. Vessel	1	0	0

NORTH WALES.

MONTGOMERYSHIRE, by Rev. B. Price—			
Caersws—			
Collection	1	1	10
Dolvar—			
Collection	0	11	8
Lanidloes—			
Collection	0	13	4
Mochtref—			
Collection	0	11	4
New Chapel—			
Collection	0	13	6
Newtown—			
Collections	6	13	6
Contributions	4	16	0
Oldcastle—			
Collection	0	13	0
Rhydfelen—			
Collection	0	13	9
Sarn—			
Collection	1	11	2

SOUTH WALES.

GLAMORGANSHIRE—			
Aberdare—			
Collection	0	15	0
Contributions	1	2	6
Caerphilly—			
Collection	1	17	0
Contributions	1	6	6
Cardiff—			
Bethany—			
Collection	9	10	5
Contributions	17	18	7
Tabernacle—			
Collection	4	0	2
Contributions	3	19	4
Dinas—			
Collection	1	8	0
Hirwain—			
Collection	0	14	7
Contributions	3	2	0
Newbridge—			
Collection	0	7	6
Contributions	4	3	11
			50 5 10
Acknowledged before and expenses	31	10	0
			18 15 10

PEMBROKESHIRE—

Bethlehem—			
Collection	0	17	6
Broad Haven—			
Collection	0	5	0
Camrose—			
Collection	0	8	6
Carmel—			
Collection	1	9	3
Galilee—			
Collection	0	9	1

	£ s. d.		£ s. d.		£ s. d.
Haverfordwest—		RADNORSHIRE, by Rev.		Nantgwyn—	
Collections.....	18 1 0	B. Price—		Collection	0 10 0
Contributions.....	118 8 0	Bwlchysarnau and		Newbridge—	
Honeyborough—		Brondre—		Collection	1 1 6
Collection	0 13 0	Collection	0 17 0	Rhayader—	
Marloes—		Cwmbrith—		Collection	0 12 6
Collection	0 8 8	Collection	0 10 0	Rock—	
Milford—		Dolau and Maesyceelyn—		Collection	1 13 0
Collection	3 14 6	Collection	1 17 0		12 9 10
Mount Zion—		Hamer, Mrs.	1 0 0	Other sums (particulars	
Collection.....	0 4 6	Dyffryn Claerwen—		not received)	7 10 2
Pisgah—		Collection	0 10 10		20 0 0
Collection	0 12 4	Frank's Bridge—			
Pope Hill—		Collection	0 18 0		
Collection	0 12 0	Gladestry—			
Salem—		Collection	1 5 0		
Collection	0 10 8	Lodge—			
Missionary Box	0 6 1	Collection	0 14 0		
Sutton—		Maesyrhelem & Tre-			
Collection	0 12 0	lwydion—			
		Collection	1 1 0		

FOREIGN.

Jamaica—	
Kingston, Hanover	
Street	2 2 0
Wood, Mrs., Col-	
lected by.....	2 2 0
Rouse, Miss, the late	5 0 0

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of December, 1843.

London—		Cambridge—		Holmes, John, Esq.,...	1 0 0
Bousfield, Mrs. W., for		Lilley, W. E., Esq.,		Hope, Arthur, Esq. ...	2 0 0
Miss. Vessel	1 1 0	for do.	5 0 0	Jeffery, Mr. J. R.	2 0 0
Gurney, W. B., Esq.,		Carlton, Worksop, Notts—		Johnson, Messrs. R.	
for do.	50 0 0	Collected by Mr. Jas.		and S.	3 0 0
Hepburn, Thos., Esq.,		Williams, for do. —		Jones, Messrs. Robert	
for do.	10 10 0	Eyre, Rev. C. W.	1 0 0	and Sons	20 0 0
Hepburn, John, Esq.,		Friend to Missions... 0 10 0		Jones, Miss	20 0 0
for do.	10 10 0	Sums under 10s. 3 10 0		Jones, Mr. Robert,	
Lowe, George, Esq.,		Chesham—		jun., Collected by... 13 4 1	
for do.	5 0 0	Tomlin, Rev. W., for		Kirkpatrick, Mr. J. 1 1 0	
Oliver, Mr. T., for do. 1 1 0		ditto	1 0 0	Knibb, Miss	1 0 0
Alcester, Collected by		Dover—		Lister, James, Esq. 1 1 0	
Mrs. Brown, Ragley,		Kingsford, A., Esq.,		Medley, Messrs. W.	
for do. —		for do.	2 10 0	and G.	2 0 0
Allen, Mr. Peter 1 0 0		High Wycombe—		Ralph, Mr.	1 1 0
Brooke, Mr. Benjamin 1 0 0		Hearn and Vearey,		Ridgway, Mr. Joseph 1 1 0	
Brown, Mr. Hugh..... 1 0 0		Messrs., for do. 2 2 0		Ridgway, Mr. John ... 1 0 0	
Brown, Mrs. H. 1 0 0		Cumming, Mr., for do. 0 10 0		Waterhouse, Mrs. 5 0 0	
Sums under 10s. 1 5 0		Liverpool, Collected by		Sutton, Yorkshire—	
Bocking—		Rev. P. J. Saffery,		Fawcett, Mr., for do... 1 0 0	
Craig, Mrs., Mount		for do. —		Swanage, by Mr. Peter	
Houde, by W. B.		Aspinall, Mrs. 1 0 0		Fiefield, for do. 0 3 0	
Gurney, Esq., for do. 1 0 0		Birrell, Mrs. sen. 1 0 0		Wakefield—	
Caerleon—		Cearns, Mrs. E. 1 1 0		A Friend to Missions,	
Jenkins, Mr. John,		Coward, John, Esq. ... 20 0 0		for do.	1 0 0
Pontheor Works,		Cropper, John, Esq. 50 0 0		Wallingford, Collected	
for do.	1 0 0	Cropper, Mr. James... 2 0 0		by Miss Hatch, for	
Jenkins, Mr. William,		Cropper, the Misses... 1 0 0		ditto—	
do., for do.	1 0 0	Duncan, Mr. G. J. 1 0 0		Davies, Mr. C. 0 10 0	
Jenkins, Miss, do., for		Fell, John, Esq. 5 0 0		Sums under 10s. 4 6 2	
ditto	0 10 0	Holmes, H., Esq. 1 0 0			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

HAVE YOU HEARD THE NEWS?

NEWS! Of what? From where? From India? The celestial empire? No; it respects a people much more nearly related to you, part and parcel of yourselves, in whose destiny, whether happy or adverse, that of England is involved; a people equally interesting as those above-mentioned, if not far more so; a people, intellectually and morally, inferior to no other beneath heaven's wide canopy; "a people terrible from their beginning hitherto," yet "a nation meted out and trodden down," "scattered and peeled," eminently the prey of the spoiler, enslaved both in body and soul, soured by disregard, galled by contempt, goaded by tyranny, maddened by a deep sense of wrong; a people of irrepressible energy, of inextinguishable buoyancy of spirit; duped, but never dared; united in the bonds of misfortune, perpetuating an almost miraculous existence amid severe destitution, and clinging with the ever-strengthening hold of almost filial piety to their fatherland, "taking pleasure in its stones, and favouring the very dust thereof;" a people most generously devoted to all who regard them with sympathizing concern, and on this account, alas! too easily won to plans and purposes which have rendered their character infamous in the view of superficial observers; but a people confiding, with mournful recklessness, the interests of their immortal souls in the hands of the artful, devoid of all manly independence of thought, and dragging out a life embittered with the continual fear of threatened damnation, if they doubt the dogmas of their church; a people bound to an hereditary, but fatally erroneous faith, by all the strength of the pains and penalties to which they have been doomed; a faith the more endeared to them the more that the wrench of violence has been felt, that brightened in their view in proportion as the darkness of adversity increased, and in which, according to the earliest and most sacred impressions, they found for ages the only asylum from their woes.

It will be easily perceived, that I refer to the case of the people of Ireland, that nation pre-eminent in wretchedness and spiritual darkness, which has groaned so long under a famine, not so much of bread and water, as of the word of God. Here superstition has stretched from shore to shore its gloomy reign. Here heathenism, in its most revolting features, but under the name and garb of Christianity, maintains absolute sway. "The leaders cause them to err. The prophets prophesy falsely; and the people love to have it so." An iron despotism has long extinguished in every breast each sentiment of spiritual freedom. Excluded from the vision of mercy by those to whom they have entrusted their consciences, they are every where perishing. They are daily destroyed for lack of knowledge. Under a spirit of strong delusion, they believe a lie. They are wholly given to idolatry.

British Christians, are not your hearts stirred within you? Can you unmoved consider these facts? Can you look with indifference upon an entire nation sinking in ignorance under their sins into everlasting fire? A nation but a few hours distant from yourselves, and whose interests are so intimately interwoven with your own. We dare not for a moment entertain the idea. We would not thus insult your feelings. We believe it to be impossible.

Perhaps you ask, "What can we do?" We answer, You can give them the gospel. You can spread the tidings of salvation through atoning blood from one end of the land to the other. To this the love of souls constrains you. To this you are impelled by the desire to possess an approving conscience. To this, in rendering again according to the benefit done you, you are imperatively summoned. To this, in obedience to his command who, "though he was rich, yet for your sakes became poor," you are pledged at the peril of your highest interests.

Yet a fearful apathy has hitherto prevailed among you, in reference to Ireland's wants and woes. You have listened, with all propriety, in the genuine and effective sensibility of British hearts, to the cry of the destitute in distant lands; but you have attended with heart-breaking indifference to the deep, protracted, thrilling wail of a noble people, and your fellow-subjects. To the reiterated entreaty of the Hibernian, "Come over and help us," how few hearts, penetrated with emotion, have exclaimed, as their eye rested on the cross, "We will go; we will send." A number of labourers, in some respect proportioned to the work to be done, has been furnished to some of the distant countries; and the fruits have appeared. A fair trial has never yet been made on Irish ground. Thither a sufficient force has never yet been detached. The harvest is extraordinarily plenteous, but the labourers are discouragingly and—on a grand scale—ineffectively few. We pretend not to divine the reason. You, brethren, perhaps know it; at least it is known to him who will bring every work into judgment.

It is not, however, denied that you have done much. Nor have your benevolent efforts been in vain. Great good has been achieved. Through the instrumentality of your agents, many have been turned from the error of their ways, and from the power of Satan unto God. Districts have been penetrated with the light of life, where, since the ascendancy of the Man of Sin, darkness undisturbed had reigned. Hundreds to whom the touch of the Bible was pollution; who would have carried it from their houses in the tongs, to bury it wherever opportunity might offer; by whom the questioning of whatever the priest happened to say was considered heresy, and who feared their confessor more than they feared their God: hundreds such have been taught to value their Bible as their highest treasure, to dare to be free, to think for themselves, to glory in the cross,

"Eager to tell to sinners round,
The dear, dear Saviour they have found."

The truth is triumphing. Christ's cause is progressing. The numbers of the faithful are increasing. The bonds of spiritual despotism are weakening and snapping. The dead sea of superstitious submission to authority is stirred from its centre to its circumference. The right to think is beginning to be recognized. The power of the priesthood is, in many places, no longer omnipotent. The Bible is a book no longer universally abhorred. The desire to possess it is, in some places, becoming so strong that priests now recommend its perusal. The destined period of Ireland's emancipation is at hand. The mighty image, so long and zealously worshipped, is already smitten and crumbling into ruin. Already are the causes of this mighty consummation at work. The oath and power of God are both pledged to render it effectual. A few more years of combined effort, of an insignificant expenditure, of prayer, and of painful labour, and over all the country shall be heard the rejoicing shout, "Babylon the great is fallen! is fallen!"

"Much, however, remains to be done. There is here and there a green spot in the wilderness, a point of light amid the surrounding darkness, a small community of right-hearted men begirt by millions in open rebellion against God. But our stations, few and far between, are but just visible amid the surrounding masses. We must multiply these stations. A greater efficiency must be given to those already existing. To accomplish these objects, so desirable and absolutely indispensable to permanent and general success, greatly increased means are necessary. You possess these means; will you furnish them? The Lord has given you silver and gold; will you employ it in propagating his cause? To you, as stewards of one portion of his manifold grace, he himself appeals in behalf of his gospel.

"Curse ye, Meroz; curse ye bitterly the inhabitants thereof; for they came not up to the help of the Lord, to the help of the Lord against the mighty!" How awful is this language! It thrills the heart with terror. Yet it was uttered by the angel that was Jehovah, the Messenger of the covenant, the Lord Jesus Christ. As fearful a threatening as the scriptures contain was pronounced by the incarnation of love, for withholding aid in the conflict then decreed. A conflict infinitely more momentous now rages. The mighty, in a vastly higher sense, are now in the field. The Lord, by a single breath, could sweep them all from the face of the earth, and achieve the victory. But this he does not choose to do. He will conquer only through his people. He thus gives them the opportunity of proving their love and loyalty. He condescends to beg their *help*. Shall he ask in

vain? British Christians! God is conquering Ireland. He has greatly honoured your agents in giving a remarkable stimulus to the public mind. We are plainly on the eve of a mighty crisis. But, to take advantage of this, you must just now furnish much additional assistance. The breach must be entered *in force*, to do it *with effect*. He summons you to "come up," by your prayers and contributions, to his "*help*." Remember the poor, perishing Irish. Ponder well the awful words above quoted. Our prayer is, that divine grace may so open your hearts and hands, that, instead of a blighting curse, you may inherit a rich and a lasting blessing.

E.

Extracts of a letter to Mr. Green :—

"January 3, 1844.

"After another year of labour, it is pleasant at the commencement of a new one, to know that, at least, we have lost no ground in our attacks upon the kingdom of darkness; and much more pleasant to know that we have made considerable progress, and gained decisive advantages. Let our friends in England not suppose that none are benefited by us but the few whom we report, from time to time, as having been baptized. The reverse of this is the case. I am fully persuaded that many, shall I say, many thousands, still in communion with popery and episcopacy, have received lasting benefit from your mission to Ireland; and that, in the great day of account, thousands of those around us will unite with us in praising and adoring 'him that loved us, and washed us from our sins in his own blood.' We often are dispirited because enlightened Roman Catholics, born, and educated, and impregnated with prejudice in favour of the apostolic, catholic, ancient, venerable, respectable, universal (at least so professed and believed

by them) church of Rome, having some vague and undefinable notions about purgatory and transubstantiation, will not at once abandon popery and unite with us. Surely it is cause of great sorrow, that such persons should have imbibed, and in some measure retain such errors; but is there not cause for gratitude and joy, that at the present time there are still in communion with Rome numbers who love and read the Bible, and depend solely upon the atonement for salvation? I rejoice to inform you, that for the last month our meeting-house, both on Thursdays as well as Lord's days, has been well filled with hearers; the congregation is nearly doubled since November. May the Lord grant that it may continue so. On the morning of the new year we had a delightful meeting for prayer and addresses; it was cheering to me to witness the deep tone of piety, and the fervency of the prayers presented on the occasion. Most of the members of the church were present, and many other friends. Our meeting continued from ten till two o'clock, and no anxiety was evinced to separate."

Subscriptions, &c. received up to the end of December, 1843.

Leicester—		£ s. d.	Newcastle-on-Tyne—		£ s. d.
Collected by Mr. Joseph Davis, of Arnsby.			By Mr. Stephen Davis.		
Mr. Bayley	0	10	0	Mr. J. Fenwick	5 5 0
Mr. John Baynes	0	5	0	Mr. J. Grote	0 10 0
Mr. Beales	0	10	0	Mr. W. Chapman	0 10 0
Mr. Bedells	0	10	0	Miss A. Richardson, for schools	0 10 0
Mr. William Bedells	0	10	0	Mrs. J. L. Angas	1 0 0
Mr. Joseph Bedells	0	5	0	Mr. D. Flintoff	0 10 0
Mr. C. Billson	0	10	0	Mr. C. A. Windeath	0 10 0
Mr. S. Billson	0	5	0	Collection, New Bridge Chapel	1 16 0
Mr. Carryer	0	10	0	Ditto, Tuthill Stairs	3 3 0
Mrs. Chapman	0	10	0	Ditto, New Court	5 5 0
Mr. Collier	0	10	0		18 19 0
Mr. James Cort	1	0	0	North Shields—	
Ditto, donation	1	0	0	Mrs. Young	1 0 0
Mr. Ellingworth	1	0	0	Mr. J. Rennison	0 10 0
Mr. J. Fielding	0	10	0	Mr. R. Pow	0 10 0
Mr. G. Goddard	0	2	6	Mrs. Clay	0 5 0
Mr. Gould	0	10	0	Small sums	0 17 1
Mr. J. D. Harris	1	0	0		3 2 1
R. Harris, Esq.	2	0	0	South Shields—	
R. Harris, Esq., jun.	1	0	0	Mr. Bell	1 1 0
Mr. H. Hull	0	10	0	Small sums	0 10 6
Mrs. Manning	0	2	6		1 11 6
Mr. Paddy	0	10	0	Dundee—	
Mr. Porter	0	5	0	Mr. D. Crighton	0 5 0
C. B. Robinson, Esq.	2	0	0	Mrs. Wright	0 7 6
Mrs. Robinson	1	0	0	Baptist church, Rattway-court	4 3 2
Mr. Thompson	0	10	0	Mr. A. Low	2 2 0
Mr. J. Whitmore	0	10	0	Mr. Smith	0 5 0
				Mr. G. Rough	0 5 0
		18 5 0			

	£	s.	d.		£	s.	d.
Mr. E. Urquhart	0	5	0	Mr. A. Anderson	1	0	0
Mr. D. Urquhart	0	5	0	Mr. B. Fleming	1	1	0
Mr. Nicoll	0	5	0	Mr. J. Barr	2	2	0
Mr. W. Lacklands	0	10	0	Mr. G. Smith and Sons	2	2	0
Mr. Pitcairn	0	10	0	Dr. Jeffray, College	1	0	0
Chapel Shade church (Rev. Mr. Ried's)	1	15	1	Messrs. J. W. Campbell & Co.	1	1	0
A friend	0	3	0	Mr. A. Abercrombie	0	10	6
			11 0 9	Miss Ainsworth	0	10	0
Montrose—				J. and G. Burns	1	1	0
Collection at Rev. J. B. Campbell's	4	9	4	D. and J. Anderson	1	0	0
Aberdeen—				Mr. W. G. Mitchell	1	1	0
Collection at the Baptist chapel, Correction Wynd	14	0	0	Mr. J. Laurie	0	10	6
Ditto, Silver Street	7	9	1	Mr. J. Creem	1	0	0
Ditto, John Street	5	0	0	Mr. H. Brown	0	10	6
A few females at John Street for a scripture reader	0	13	0	Mr. W. P. Paton	1	1	0
Dr. J. Walker, Tough	0	5	0	Mr. W. Richmond	1	1	0
Church at Echt	1	0	0	Mr. D. A. Cameron	1	0	0
Two friends	0	5	0	Mr. J. Mackintosh	1	1	0
			28 12 1	Mrs. Dinwiddie	1	1	0
Perth—				Mr. D. Johnstone	1	1	0
Collection at Rev. R. Thomson's	7	2	6	Principal of Macfarlane College	0	10	0
Greenock—				A friend	0	10	0
Mr. William Muir	0	10	0	Mr. J. Ewing	1	0	0
Mr. Thos. Lang	0	5	0	Collection at Rev. J. Paterson's	15	0	0
Mr. D. McIlwraith	0	10	0	Ditto, Rev. A. Macleod's	5	10	0
Monthly missionary colls., by Baptist friends, by Mr. J. Mc I.	1	5	0	Ditto, Mechanics' Hall	12	3	6
Mr. R. Muir	1	0	0	Ditto, Brown Street	3	10	0
Mr. J. McIlwain	1	0	0	Miss Oswald, Leotstown	5	0	0
Mr. Boyd	0	10	0	Messrs. A. Fullarton and Co.	1	1	0
Mr. W. Macfie	1	1	0	Mrs. Sherriff, Rothsay	0	10	0
Mr. R. Angus	0	10	0	Miss Sheriff	0	10	0
Mr. A. Farrie	0	10	6	A friend 3s., and by sale of trinkets, 21s.	1	4	0
Mr. W. Martin	1	0	0	Mr. J. Henderson	1	1	0
Mr. A. Muir	0	10	0	Mr. A. Naismith	0	10	0
Mr. G. Dalgleish	0	5	0				77 17 0
Mr. J. Wright	0	5	0	Edinburgh, additional—			
Coll. at the Baptist chapel	2	8	0	Collection at Rev. W. L. Alexander's	9	0	0
Ditto at the Free church (Rev. Mr. Smith's)	4	19	3	Mrs. Bruce, by Mr. Dickie	1	0	0
			16 8 9	Mrs. Bruce, by Miss Haldane	1	0	0
Glasgow—				Miss H. Haldane	0	5	0
Mr. D. Smith	2	2	0	Dr. Ransford	0	10	0
Mr. J. Wright	1	0	0				11 15 0
Mr. R. Knox	1	0	0	Dunfermline—			
Mr. A. J. Duncan	1	1	0	Baptist church, by Mr. D. Dewar	2	10	0
Mr. A. Mitchell	1	0	0	Norwich, by the Secretary, in part	47	5	8
Mr. W. Brown	0	10	0	S. M. Peto, Esq. annual	10	0	0
Mr. S. Wilson	1	0	0	A village friend	1	0	0
Mr. A. Morris	0	10	0	Mrs. Goodman, Flitwick, Beds.	2	0	0
Mr. J. Anderson	1	0	0	Mr. Bowser, annual	1	0	0
				Mr. Hearne, by Mr. Bowser	1	1	0
				Mrs. Barrow, Ramsgate, by Mr. Burls, don.	1	0	0
				Weston-by-Weedon, Northamptonshire ...	1	15	0
				Sevenoaks, by Rev. T. Shirley, including subscriptions, school, &c.	10	1	0

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; by ROBERT STOCK, Esq., 1, Maddox-street, Regent-street, Treasurer; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; Rev. W. S. ECCLES, Coleraine; Rev. R. WILSON, Belfast; Rev. G. NEWENHAM WATSON, Limerick; and by any Baptist Minister, in any of our principal towns.